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A S.E. View of the Abbey Church, of St. Albans.

Engraved by L. Scarpe for the History of Verulam & St. Albans & Published by S. B. Daines 1815.



HISTORY  
OF  
VERULAM AND ST. ALBAN'S:  
CONTAINING  
AN HISTORICAL ACCOUNT  
OF THE  
DECLINE OF VERULAM AND ORIGIN OF ST. ALBAN'S,  
AND OF THE  
PRESENT STATE OF THE TOWN,  
THE  
ABBEDY,  
AND OTHER CHURCHES, PUBLIC BUILDINGS,  
DISSENTERS' PLACES OF WORSHIP,  
INCORPORATION OF THE BOROUGH, ITS GO-  
VERNMENT:  
RUINS IN THE VICINITY, SEATS, &c. &c.

WITH ENGRAVINGS.

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## P R E F A C E.

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The once noble City of Verulam, a Roman Municipium; and the relics of ancient monastic grandeur of the Abbey, raised in subsequent ages to its decline, to perpetuate the memory of Albanus, or St. Alban, a Citizen of Verulam, and the first resplendent diamond of Martyrdom in Great Britain, to the indubitable truths of Christianity have been a fruitful source of enquiry, and gratification to the curious for numbers

of years, and so universally interesting and pleasing, that their many visitors and admirers have frequently regretted, the want of a concise account of their origin, magnificence, decline, and total ruin: the present publication has been undertaken with a view to appropriate it to that use. In its compilation no authentic sources of information have been omitted to be consulted, among which may be enumerated, Matthew Paris, a Monk of St. Alban's Abbey, "one of its earliest and best Historians," Chauncy, Salmon, Newcome, Britton, Brayley, &c. ; and it is hoped in having endeavoured to extract the substance relating thereto, from the invaluable and scarce authentic records of former ages, together with those of more recent times, the compiler may succeed in presenting to

the public a faithful historical account of Verulam and St. Alban's.

There are but few, who on thinking of past ages, and viewing the sites of ancient cities, or the venerable ruins of immense and grand fabrics, are not excited with a desire to know some account of them when in a flourishing state ; and of the more importance they have been the higher the gratification in perusing any account of them, that may have descended to the present period : probably from their once greatness, none are more calculated to excite such a desire than the site of Verulam, or the ruins of the monastic fabric, dedicated by Offa to its Citizen St. Alban : and the latter seems most peculiarly interesting, on account of the magnanimity of the

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occurrence that lead to its erection, the great powers of its governors, and the many important national events that occurred during the zenith of its splendour, and at its dissolution, which are closely connected with its History.

The account of the present Abbey Church, the Town of St. Albans, and the Antiquities lately discovered, it is trusted will be considered an appropriate appendage. The engraved plan of the Monastery and Church, is from the best authorities, and the other engravings illustrating it, are by the most eminent artists.

The compiler has to request considerable indulgence of the public, and to their kindness he diffidently submits the following

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sheets, hoping that his endeavours to gratify the frequent enquiries of the curious, and admiring visitors of ancient Verulam, and St. Alban's, may not be without some share of success.

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*Reference to the annexed Ground Plan of the  
Abbey Church of St. Alban, with the Altars and  
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1 Altar to the Virgin Mary	16 Altar to our Saviour
2..... to Amphibal	17 Altar to the Apostles
3..... to St. Peter	18 Shrine of Amphibal
4..... to St. Edmund	19 Altar to St. Hugo
5..... Quat. Cereorum	20..... to St. Patern
6..... Ded. to Bishop Blaze	21 Chapel and Altar to the Holy Mary
7 Rood Loft for the Watch Monks	22..... to St. Simeon
8 The Saints Shrine	23..... to Abbot Thomas De la Mare
9 Where the Screen was built in Edward fourth's time	24..... to St. John
10 Tomb and Vault of Duke Humphrey	25 Chamber for the Watch Monk
11 Tomb of Wheathamstead erected in 1459	26 Altar to the Blessed Virgin
12 Great Altar	27..... to St. Thomas
13 Steps leading to it	28..... to St. Oswyn
14 Altar in the Presbytery	29..... to St. Scytha
15 Tomb of Thomas Ramridge who died in 1523	30..... to St. Wulphstan
	31..... to St. Sebastianian
	32..... to St. Catherine
	33 St Cuthbert's Screen

**ST. ANDREWS' CHURCH.**

- A Altar to St. Andrew  
B .... to the Holy Virgin  
C .... to Reginald

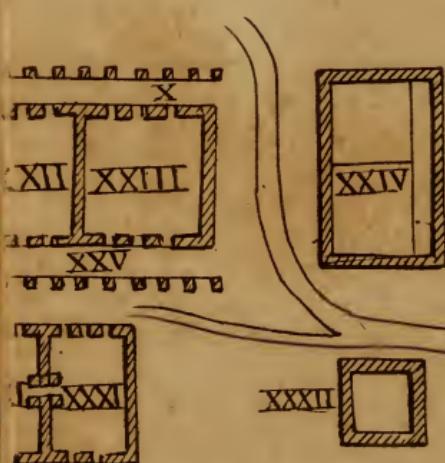
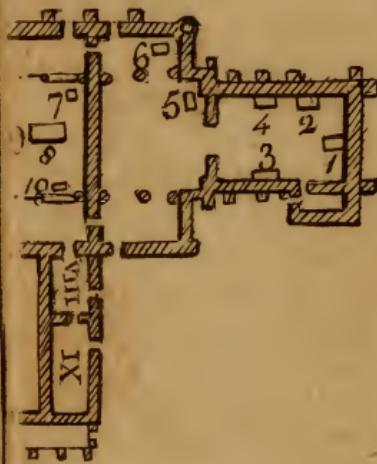
*Reference to the annexed Ground, Plan of the  
Monastery of St. Alban, as it was in the time of  
Henry the Third.*

I Infirmary
II Chapel
III Dormitory
IV Grass Plat with large Clois- ters round
V Abbot's Lodge
VI Abbot's Cloister
VII Garden
VIII Chapel
IX Old Infirmary
X Cloister
XI Lower Hall
XII A Court
XIII Chamber
XIV Stranger's Parlour
XV St. Nicholas's Chapel
XVI Sartory
XVII Chapter House

XVIII Prior's Chamber
XIX St. Simeon's Chapel
XX Shrubbery and Cloister
XXI Kitchen
XXII Larder
XXIII Granary
XXIV Stables
XXV Cloister
XXVI A Chamber
XXVII Queen's Parlour
XXVIII Audience Chamber
XXIX King's Parlour
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XXXI Sollars
XXXII Laundry
XXXIII Road from Sopwell Lane forming the Grand Entrance







Scale of Feet

20 40 60 80 100

J. G. Shaw, 1815.

# HISTORY

## OF VERULAM AND ST. ALBAN'S.

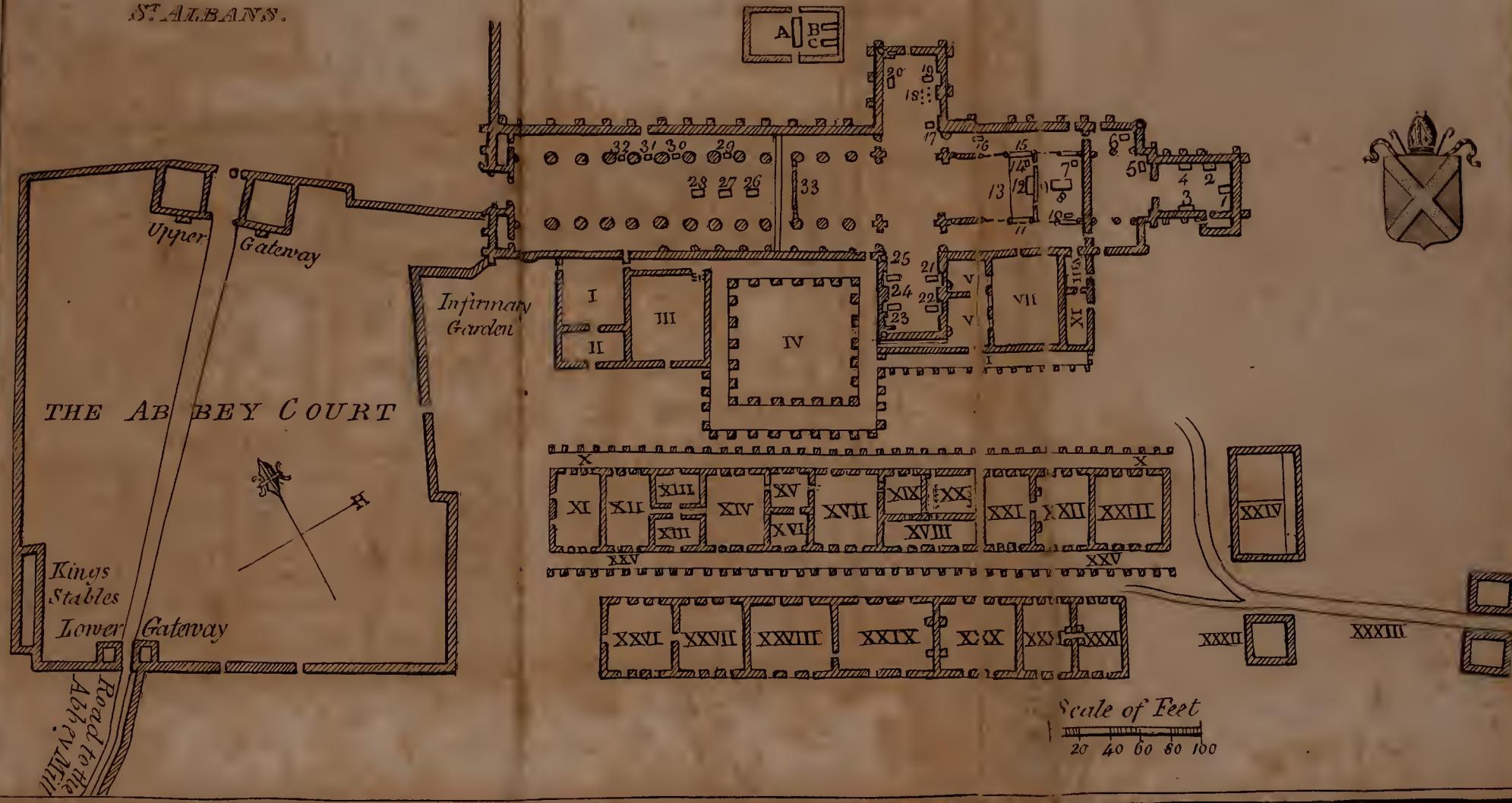
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VERULAM, VEROLAM, or *Verulamium*, from the ruins of which ST. ALBAN's derived its origin, was an important British city, the seat of the Princes of the Cassii, and, according to the evidence of the Roman historians, of greater antiquity than even London itself. Camden mentions British coins, which he supposes to have been struck here, from the letters **VER** on one side, and on the reverse, the word **TASCIA\*** surrounding a running horse. In White's Table of British coins, (published in 1773,) is an engraving of a gold coin,

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\* Camden, on the authority of Dr. Powel, contends, that the word *Tascia* signifies *Tribute Money*, and that the coins on which it appears, were struck by the British Sovereigns, to pay the tribute imposed on them by the Romans; this opinion has been refuted by Mr. Pegge, and other antiquaries. The former explains the term *Tascia*, as the name of the *Monetarius*, or Mint-master, who, on a coin attributed to Cunobeline, is represented as sitting at his work: this figure, however, Mr. Gough supposes to be a *Vulcan*, and copied from the *Phoenicians*.

Ground Plans of the Monastery  
and Abbey Church of  
ST ALBANS.





that has also been referred to this city,\* it having on one side the word VERO; the reverse exhibits several rude, and perhaps, inexplicable marks, together with a chariot wheel and a figure bearing a distant resemblance to a stork, though probably intended for a horse, as appears from comparing it with other coins of the British period.†

Under the domination of the Romans, Verulam acquired the dignity and privileges of a *Municipium*, and this as early as the time of Aulus Plautius; a circumstance that strikingly intimates its previous consequence. Its advance to the peculiar honors of a free city is, however, ascribed to its attachment to the Roman government, and to the essential aid furnished by its inhabitants to the Roman arms. But the same causes by which its prosperity had been augmented, contributed to its fall, by inflaming the vengeance of the Britons associated under Boadicea,‡ who, after the destruc-

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\* Pegge's Treatise on the Coins of Cunobeline.

† See Gough's Camden, Vol. I. Plate of British Coins, Nos. 4, 25, 42, 52, 54, and 55: the four latter are copied from Borlase.

‡ Boadicea, or Bunduica, was Queen of the Iceni, who had very early formed an alliance with the Romans, but, exasperated by various insults, had afterwards recourse to arms, in defence of their independence; and, under the command of their gallant Queen, began a revolt so alarming in its consequences, that the whole power of the Romans trembled, and nothing but their expulsion from the Island, or complete destruction, seemed likely to ensue.

tion of **Camulodunum** and **Londinium**, poured forth her indignant wrath upon this devoted settlement. **Tacitus** insinuates, that the riches of

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Enraged at the oppression and cruelties that had been exercised, the **Iceni** flew to arms, and commenced an exterminating war. After slaughtering a few scattered garrisons, they poured like an irresistible torrent upon the Roman colony at **Camulodunum**, (Colchester,) massacred the inhabitants, and reduced the city to ashes. They next assailed, and defeated the ninth legion, destroying all the infantry, and suffering the cavalry only to escape with difficulty.

**Suetonius Paulinus**, the Roman General, who, at the commencement of the insurrection, was destroying the groves and temples of the **Druuids** in Anglesea, about this period arrived in London, where he at first resolved to wait the attack of the **Britons**; but more mature consideration determined him to give them battle in some more advantageous spot. This decision proved the destruction of the **Metropolis**; for the forces of **Boadicea**, entering the city on the retreat of **Suetonius**, put the whole of its inhabitants to the sword. After this severe retaliation on Roman cruelty, they marched to **Verulam**, which they also conquered; and all who were so unfortunate as to fall into their hands, they slaughtered without mercy.

The success that had hitherto attended the **Britons**, and the vivid hopes which they began to entertain of recovering their native liberty, caused a considerable augmentation of their army, which now amounted to 230,000 men, while the greatest number that **Suetonius** could assemble, scarcely consisted of 10,000; yet with these he resolved to try the fortune of a pitched battle, as the only mode of action that presented the least probability of retrieving the Roman affairs. With this intent, he chose an advantageous position at the end of an extensive plain, inclosed at the back with a large and thick wood, which prevented the numerous hosts of the enemy from surrounding him. Here he awaited the attack of the **Britons**,

Verulam operated as an additional incentive for the Britons to attack it; and that they passed other military posts without assault, for the sake

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who being led on and animated by the heroic Boadicea, were fast advancing to the combat. Previous to the engagement, the Queen, standing in her war-chariot, and attended by her violated daughters, rode through the ranks of her army, and encouraged them to fight valiantly in defence of the rights of their injured country. She exhorted them to behave as men determined to conquer or die; "for such," said the gallant female, "is my resolution, who am but a woman, even though you, who are men, may wish to live like slaves." This speech inspired the Britons with the full assurance of victory; and they testified their applause by loud and repeated acclamations.

Suetonius, in the mean time, had been preparing his troops for the approaching danger. He intreated them not to be dismayed at the clamours of their barbarous foes, who, however numerous, he exclaimed, "will never be able to withstand the force of your weapons, nor your valour, which has so often put them to flight." The soldiers listened to his exhortations with joy; and their eagerness to begin the fight could only be checked by the commands of their general, who ordered them to keep their stations till the fury of the first assault of the enemy had subsided.

The Britons rushed to the combat with impetuosity; they fiercely discharged their darts at the Roman soldiers, who sustained the shock with their accustomed resolution; and when the greatest part of the missive weapons of their foes was expended, made an attack with the fourteenth legion, and drove them back in confusion. Suetonius then commanded the cavalry to advance, who, with their long lances, so discomfited the Britons, that their ranks successively gave way, and the rout soon became general. The retreat of the vanquished was impeded by their own imprudence; for so confi-

of the plunder to be acquired here.\*

The victory atchieved by Suetonius over the undisciplined multitudes of Boadicea, ensured the predominence of the Roman power, and Verulam gradually recovered its former lustre. In succeeding ages, its fame was still more heightened by the martyrdom of ALBANUS, or *Alban*, during the fell persecution of the Christians, which commenced under the authority of Dioclesian, in the year 303. At that period, the enmity of its citizens to the Gospel was so great, that, as a ‘disgrace to Albanus’s memory, and as a terror to other Christians, they had the story of his murder inscribed upon marble, and inserted in the city walls.’† Yet the flames of Paganism proved in-

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dent were they of victory, that they had assembled their wives and children as witnesses of the miseries they intended to inflict on their late insulting conquerors, and all the passes from the field were blocked up by the carts and waggons in which their familes had been placed to view the battle. The slaughter was prodigious; nearly 80,000 of the Britons were destroyed; and even the hapless women, who had been the mournful spectators of the defeat of their dearest relatives, were sacrificed by the swords of the merciless victors.

\* Annal. XIV. c. 33. *Omissis castellis, præsidiisque militum, quod uberrimum spoliant; et defensoribus intutum; læti præda et aliorum segnes petebant.*

† *In hujus opprobrium et Christianorum terrorem, ut in antiquo ejus agone habetur, Verolamienses ejus martyrium marmori inscripserunt, mænibusque inseruerunt.* Camden, from an ancient History of St. Alban's.

sufficient to effect the purpose for which they had been ignited; and both Bede and Gildas concur in the fact, that, within a very few years after the cessation of the persecution, a *Church* was founded in honour of the memory of Albanus, and that on the very spot on which he suffered, the precise site of the present Abbey Church of St. Alban's. The sculpture recording the scene of his martyrdom, was removed from the view; and in its place, and over the gates of their walls, the inhabitants erected square stones, inscribed with memorials of the triumph of their newly-adopted religion.

The Pelagian heresy having occasioned great dissensions among the Christians, early in the fifth century, Germanus, Bishop of Auxerre, and Lupus, Bishop of Troyes, came into Britain for the avowed purpose of restraining its progress: during their stay in this Island, they assisted at a Synod held at Verulam in the year 429. Germanus was particularly distinguished for the success of his exhortations; and a *Chapel* was afterwards erected to his honor, just without the walls of the city, 'on the spot on which, as from a pulpit, he spoke the Divine word.'\* This *Chapel*, the ruins of

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\* *Juxta prostratae urbis mœnia, Germani sacellum etiamnum nomine, etsi profano usu, superest; quo loci ille, pro suggestu verbum divinum effatus erat; ut antiquæ fani Albani membrana testantur.*  
Camden.

which existed till the beginning of the last century, gave name to *St. German's Farm*; and this now comprehends a very considerable part of the site of the ancient Verulam. The grave of St. Alban is recorded to have been opened by Germanus, in order to deposit in it the relics of other Saints, that 'those whom Heaven received, one tomb might contain.\*

In the war of desolation which accompanied the descent of the Saxons, Verulam was an early sufferer; yet, previous to its final subjugation and ruin, it is said to have been recovered by the Britons under Uter Pendragon, who having been wounded in a great battle fought in the vicinity, was, after some time, according to Brompton, cured of his wounds by resorting to a salubrious spring, or Holy well, at a little distance from the city walls. The Saxons, on recovering possession, are commonly supposed to have destroyed the population, and reduced the buildings to a mass of ruins. For two centuries its name is not even mentioned in history; though various events, of subsequent occurrence, render the opinion probable, that it was not wholly deserted till after the rise of the modern St. Alban's.

The derivation of the name of Verulam has not been decisively ascertained; but its situation on

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\* Camden.

the river Ver had unquestionably some share in its etymology. The Saxons called it *Werlamcestre* and *Watlingceastrē*: the latter term is clearly derived from its connexion with the Watling Street. The great extent of the area surrounded by the ruined walls, the immense embankments called the Verulam Hills, with the deep ditches accompanying them, and the innumerable Roman coins, antiquities, and other remains of Roman occupation, that have been dug up here, are sufficient even in the absence of all written record, to testify the former grandeur and magnificence of the city.

When the Romans became possessed of Verulam, it is probable that they enlarged its boundaries; yet they did not confine its exterior form to that so generally adopted in their tactics, the rectangular; but modifying their own rules to the nature of the ground,\* suffered their Municipium to assume the figure of an irregular ellipsis: internally, however, their buildings were extended in right lines; and though the area has been long under tillage, and divided by hedges into fields, the sites of various streets may yet be discovered at particular seasons of the year, by the diverse hues of the vegetation. Some considerable masses of the walls yet remain, and furnish demonstrative proofs

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\* *Prout loci qualitas aut necessitas postulaverit.* Vegetius,  
Lib. I. c. 23.

of the excellence of the Roman masonry. The walls were about twelve feet thick ; they were composed of layers of flints, embedded in a strong cement of lime, small gravel and coarse sand, and strengthened at intervals of about three feet, by rows of large Roman tiles\*, two or three in a row : these were continued through the whole range of the walls, as is evident from the fragments remaining on the different sides of the station. The extent of the area has been variously estimated ; but, from the accurate admeasurements by Dr. Stukely, its length, from north to south, appears to be 1730 yards, its greatest breadth, from east to west, is nearly 1000 yards. The highest ground is on the south and west sides ; but the whole has a gradual descent towards the east, where the river Ver, which now flows in a regular channel from one to two hundred yards beyond the line of the wall, originally formed a great pool, covering about twenty acres of ground, and including what is now the lower part of the present St. Alban's. This still preserves the memory of its origin, in the name of fish-pool Street ; and this street con-

\* These tiles measure from sixteen to eighteen inches in length, and from eleven to thirteen inches in breadth ; they are of a very compact texture, yet so adhesive is the cement which binds them together, that it is almost impossible to remove one of them from the wall in a perfect state.

nects with the high north-west road, which intersects the area of Verulam, from St. Michael's Bridge, to that massive fragment of the ancient wall, called Gorham Block\*. One of the entrances to the city appears to have been near this spot; another was at the south-east angle, and secured by a double ditch and rampart: a third entrance, very strongly defended, was on the west side. The banks and ditches on the south and west sides, are the most perfect: though in many places they are overgrown by large trees; even in the ruins of the wall itself, some small oaks are now flourishing.

“Were I to relate,” says Camden, “what common report affirms of the many Roman coins, statues of gold and silver, vessels, marble pillars, cornices, and wonderful monuments of ancient art, dug up here, I should scarcely be believed.” In this sentence, our renowned antiquary most probably alludes to the discoveries made during the time of Ealdred, and Eadmer, the eighth and ninth abbots of St. Alban's; the former of whom, having conceived the design of rebuilding the Abbey Church, began to search for materials

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\* So named from its situation where the road turns off to Gorhambury. The same appellation, however, was primarily bestowed on the stump of a huge oak, that stood contiguous, and which has been rooted up within memory.

among the ruins of Verulam; and on his death, the latter adopted the plan, and continued the researches. “Ealdred,” says Matthew Paris, the early and the best historian of the Abbey, “ransacking the ancient cavities of the old city which was called Werlamcestre, overturned, and filled up all. The rough broken places, and the streets, with the passages running under ground, and covered over with solid arches, (some of which passed under the water of the Werlam river, which was once very large, and flowed about the city,) he pulled down, filled up, or stopped; because they were the lurking holes of thieves, night walkers and whores; but the fosses of the city, and certain caverns, to which felons and fugitives repaired as places of shelter, from the thick woods around, he levelled as much as ever he could \*.” Oaken planks with nails, and pitched over, oars of fir, and anchors half destroyed by rust, were also dug up at the same period.

The most memorable of these discoveries, however, was made in the time of Eadmer, who again employing men to ransack the ruins, they tore up the foundations of a great place in the midst of the ancient city; and while they were wondering at the

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\* Matt. Paris, 994; as translated by Whitaker, in his ‘Ancient Cathedral of Cornwall, (St. German's,) Historically Surveyed,’ Vol. II. p. 66.

remains of such large buildings, they found in the hollow repository of one wall, as in a small press, among some lesser books and rolls, an unknown volume of one book, which was not mutilated by its long continuance there; and of which neither the *letters* nor the *dialect*, from their *antiquity*, were *known to any person who could then be found*: but the inscriptions and titles in it shone resplendent in letters of gold. The boards of oak, the strings of silk, in great measure retained their original strength and beauty. When inquiry had been industriously made very far and wide concerning the notices in this book, at last they found one priest, aged and decrepit, a man of great erudition, Unwon by name, who, knowing the dialect and letters of different languages, read the writing of the before mentioned book, distinctly and openly. In the same manner he read without hesitation, and he explained without difficulty, notices in other books, that were found in the same room, and within the same press; *for the letters were such as used to be written* when Verulam was inhabited; and *the dialect was that of the ancient Britons, then used by them*. “There were some things” in the other books, “written in Latin, but these were not curious; and in the *first* book, the *greater* one, of which I have made mention before, he found written THE HISTORY OF ST. ALBAN

the proto-martyr of the English, *which the Church at this very day recites and reads*: to which that excellent scholar Bede lends his testimony, differing in nothing from it. That book in which the History of St. Alban was contained, was reposed with the greatest regard in the treasury of the Abbey; and exactly as the aforesaid presbyter read the book *written in the ancient dialect of England or Britain*, with which he was well acquainted, Abbot Eadmer caused it to be faithfully and carefully set down by some of the wiser brethren of the convent, and then more fully taught in the public preachings. But when the history was thus made known, (as I have said) to several, by being written in Latin, what is wonderful to tell, the primitive and original work fell away in round pieces, and was soon reduced irrecoverably to dust.”\*

Though the antiquities that have been recently discovered at Verulam do not afford any thing so remarkable as the above, yet many of them are still curious. In the year 1719, an urn, seventeen inches deep, and six feet four inches in circumference, was found, with various other Roman remains, at a little distance from the walls towards the river. This has been engraved by Mr. Gough;

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\* Whitaker's Ancient Cathedral of Cornwall, Vol. II.  
p. 67, 68; and Matt. Paris, 994, 995.

together with a small ~~lachrymatory~~, that was found with eleven others set round the urn; and also a large long jar, ending in a point, that was dug up at the same time and place, with several smaller vessels, coins, pateræ,\* &c. In the year 1767, a very curious, small and elegant Roman vase, of black earth, and very perfect, that had been found among the ruins of Verulam, was exhibited before the Society of Antiquaries. The Roman coins that have been dug up here at different periods, have been so extremely numerous, that many persons have formed large collections; and they are still occasionally met with.

In tracing the progression by which the town of ST. ALBAN'S arose from the ashes of Verulam, it becomes necessary to revert to the martyrdom of *Albanus*, whose sufferings and piety procured him an early admission into the calendar of Saints; and from whom the town itself derives its origin and name. *Albanus* is recorded to have been an eminent citizen of Verulam; and to have given shelter to a Christian preacher, named *Amphibalus*,†

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\* Gough's Camden, Vol. I. vide Plate of Urns, opposite p. cxlii. and Plate xvii. opposite p. 341. See also p. 347.

† This name was first assigned to the priest who sought refuge with St. Alban, by Godfrey of Monmouth: in the more early writers on Ecclesiastical Affairs, it does not occur: the remark of some modern authors, that it signifies nothing more than *Albanus's cloak*, is therefore without foundation.

who had fled from Wales for security against the effects of the dreadful persecution that had then begun to rage under the edicts of Dioclesian. Being discovered in his retreat, the Judge of the city ordered some soldiers to arrest him; but Albanus having received notice of their coming, contrived to send his guest away in privacy, and disguised in *his* habit, presented himself to the soldiers as the person for whom they were in search. Heedless of the deception, they bound and conveyed him before the Judge, when throwing off his cloak, and avowing his conversion to Christianity, he was severely scourged, to induce him to recant! but this availing not, he was ordered to be beheaded on a neighbouring hill:—that hill\* on which the Abbey Church of St. Alban's is now proudly exalted,—and he was executed on the same day.

Thus far the history of our Saint is consistent and credible; but the circumstances recorded to have attended his execution, have too much of the marvellous to ensure general belief. The bridge over the river being too narrow to afford passage to the multitudes that crowded to witness the scene of his death, he is said to have prayed that the stream might part, in order to admit sufficient

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\* Called *Holmhurst* by the Saxons.

room for them to cross on dry ground, through the midst of the channel. This was accomplished: and the executioner was so impressed by the sight, that he refused to perform his office, and, for this refusal, was himself destined to die. Another executioner having been procured, the procession moved on; and on the top of the hill, Albanus besought Heaven for some water to quench his thirst, and immediately a fine spring gushed out of the earth at his feet. This second miracle had no effect on the obduracy of the Pagans; and the stroke of death being given, the head of the holy martyr was severed from his body; and, at the same instant, the eyes of him who had executed the bloody office, started from their sockets, and fell with it to the ground!

These, according to the early legends of superstition and ignorance, were not the only events of a miraculous complexion that threw lustre on the sanctity of Albanus. Offa, the great king of the Mercians, whose dominions had been enlarged by crime, whose power had been cemented by blood, was at length struck with remorse, and sought to relieve the horrors of a guilty conscience, and the dread of future punishment, by the customary mode of commuting guilt in his age, the foundation of a monastery. The particular act that most haunted his imagination, was the death of Ethel-

bert, Sovereign of the East Angles, who had been murdered under a complication of treacherous wiles, at Offa's own palace,\* when on a visit of friendship and proffered alliance. To regain his peace of mind, he, therefore, resolved to carry his design into immediate effect ; and having, in answer to his prayers, received intimation from Heaven, that his intention was approved, began to consider whom he should chuse as the patron Saint of his new establishment. Here his perplexity was again relieved by miraculous interposition : “ for, after some time, being at Bath, in the rest and silence of the night, he seemed to be accosted by an Angel, who admonished him to raise out of the earth, the body of the first British martyr, ALBAN, and to place his remains in a shrine, with more suitable ornaments.” †

This vision according to Matthew Paris, was communicated to his *Special Counsellors*, Humbert, Archbishop of Lichfield, and Unwona, Bishop of Leicester ; and a day was appointed to commence the search for the relics of the martyr, at Verulam ; over which city as the King journeyed, he saw a light shining, resembling a large torch.

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\* Sutton Walls in Herefordshire ; See *Beauties*, Vol. VI. p. 586, and also same Vol. p. 459.

† *Hist. of the Abbey of St. Albans*, by the Rev. P. Newcome, p. 25, from *Matthew Paris*.

This appearance was considered as the harbinger of success ; for the devastations committed by the Saxons, had occasioned the exact spot of the interment to be forgotten. " When the King, the clergy, and the people," continues the historian, " were assembled, they entered on the search with prayer, fasting, and alms, and struck the earth every where, with intent to hit the spot of burial : but the search had not been continued long, when a light from Heavon was vouchsafed to assist the discovery ; and a ray of fire stood over the place, like the star that conducted the Magi to find the Holy Jesus at Bethlehem. The ground was opened ; and, in the presence of Offa, the body of Alban was found, deposited, together with some reliques, in a coffin of wood, just as Germanus had placed them 344 years before."

The united testimonies of venerable Bede, and Matthew Paris, establish the fact of a *Church* having been built on the spot where Albanus suffered, and that within a short period of the time of his martyrdom. This fabric, Bede describes as of " admirable workmanship, and worthy of such a martyr ;" and as even existing in his days, as appears from the words that immediately follow : ' *in quo videlicet*

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\* *Ecclesia est mirandi operis, atque ejus martyrio condigna, extucta.* Bede i. 7.

*cet loco*,' at the tomb of St. Alban, ' *usque in hanc diem, curatio infirmorum et frequentium operatio virtutum celebrari non desinit.*' As the death of Bede occurred only fifty-five years previous to Offa's visit to Verulam, (anno 790, or 791,) and, as Matthew Paris records, that the remains of Albanus, when raised from the earth, were conveyed in solemn procession to ' a certain Church, small in its size, that had been formerly constructed by the *new Converts to Christianity*, without the walls of Verulam, in honor of the blessed martyr, and on the very spot where he suffered ;' \* it would seem that the words of both historians refer to the same building ; though Paris, unconscious of the circumstance, infers, that the original Church, built in honor of Albanus, had been destroyed by the Saxons long before.

Into this Church, then, was the raised body of the martyr now translated, and deposited in a shrine enriched with plates of gold and silver : Offa himself is recorded to have placed a circle of gold round the scull of Albanus, inscribed with his name and title. The walls of the Church were also hung with pictures, tapestries, and other ornaments.

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\* — *Quandam ecclesiolam, ibidem extra urbem Verolamium a neophytis in honorem beati martyris constructam, &c.* M. Paris, p. 984.

The next step taken by the Mercian Sovereign, was to assemble the prelates, nobles, and chief personages of his kingdom, for the purpose ofconcerting the most effectual means of accomplishing his design. In this assembly it was determined, that he should proceed to Rome to solicit the approbation of the Roman Pontiff, and to procure the requisite immunities and privileges for his intended foundation. His mission was attended with success; but is the more memorable, perhaps, from its having been the occasion of entailing, for many centuries, upon the English nation, the tax called *Peter-pence*, which Ina had originally granted for the maintenance of a Saxon College at Rome, and which Offa now conferred in perpetuity on the Papal See.

On his return to England, Offa again assembled his nobles and prelates at *Verulam*, (a circumstance which strongly intimates, that this ancient city was not even then wholly destitute of inhabitants,) and with them determined on further measures for the foundation of his Monastery. He resolved that its endowments should be ample, that its means of exercising hospitality might be sufficient for the entertainment of the numerous travellers whom its vicinity to the Watling Street would probably attract during their respective journeys either to the Metropolis, or to the north. From houses of the

most regular discipline, he assembled a convent of monks to the tomb of the martyr; and bestowing the supremacy on his relation, Willegod, he began the establishment of his Monastery. The first stone of the new building was laid with great solemnity, and by his own hand. He recommended, with fervent prayer, the protection of his foundation to the Saviour and to St. Alban; pronounced maledictions on all who should disturb it, and invoked eternal blessings on those who should become its benefactors.

It is a curious fact, though completely in opposition to the general belief, and even contrary to the testimonies of several authors who have written expressly on the subject, that Offa *did not erect* a Church at St. Alban's; neither for the use of his Monastery, nor for the greater honor of the Saint, for whose remains he had procured the glories of canonization. For the knowledge of this circumstance, and for the perspicuity of the statement by which it commands assent, we are indebted to the Rev. Mr. Whitaker,\* who, on perusing the pages of Matthew Paris with those keen principles of investigation which, springing from the comprehensiveness of his judgment, accompany

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\* See his 'Ancient Cathedral of Cornwall,' Vol. II. p. 164—166.

his progress through all the mazes of laborious research, elicited the long hidden truth.\* Offa, says the original historian, “at his own expence, constructed all the buildings, except *an old edifice*, which he found *erected formerly* out of *the ancient edifices of the heathens*.† This edifice, though Paris himself seems unconscious of the fact, could be neither more nor less than the very Church which he previously mentions, as “built by the early converts to Christianity,” and into which the body of St. Alban had been removed. Still more explicit, however, is the language of Paris: he affirms that Offa, “in his Monastery, which he had begun from the foundations, within four or five years after he began the pious work, had in a style of excellence erected nearly all the *officinal* build-

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\* It must not be denied, however, that Mr. Whitaker, who has undertaken to prove that the *Church*, constructed by the converted Britons on the site of St. Alban's martyrdom, forms a very considerable part of the Abbey Church *now* standing, has failed in resting his deductions, in support of this opinion, on the same basis of unimpeachable accuracy. This failure is, perhaps, to be attributed to his not having had an opportunity of personally inspecting the building, of the British origin of which he is so strenuous an advocate.

† *Ædificia omnia præterquam pristinum, quod invenit de veteribus ædificiis Paganorum pridem factum, sumptibus propriis construxit.* Matt. Paris, 986.

ings:\*\* all the buildings officinal to that which was the principal and denomitar of the whole—the Church.†

So much was the mind of Offa occupied by the concerns of his new foundation, that he is recorded to have continued at St. Alban's till the very eve of his death; engaged in the active superintendance and carrying on of the work. When the Monastery was sufficiently completed, he granted it the most ample privileges, and endowed it with numerons manors and mansions, for the perpetual maintenance of one hundred monks of the Benedictine order, and the entertainment of all travellers who should seek relief within its precincts. Among his endowments was his manor and palace of Winslow, in Buckinghamshire. The former, says Matthew Paris, was twenty miles in circumference, “as the writings of the King, now preserved in this Church, can testify;” and for this estate he had procured exemption from the payment of Rome-Scof, or Peter-pence; a privilege that was enjoyed by no other place in his kingdom. Soon afterwards, he retired to his palace at Of-

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\* *Fere omnia officinalia ædificia laudabiliter in cænobio, suo, quod a fundamentis inchoaverat, ædificaverat infra quartum quintumve annum postquam pium opus illud inchoaverat.* Matt. Paris, 987.

† Whitaker, Vol. II. p. 165.

fley in this county, where he died ; (anno 796;) he was buried in a Chapel on the banks of the Ouse, near Bedford, into which river, tradition reports his sepulchre to have been carried by the torrent in a time of flood, together with the Chapel in which it had been deposited. The death of Willegod, the first Abbot, in about two months after that of his Royal master, is said to have been hastened by the grief which he felt at having been refused permission to inter the body of Offa in the Monastery of his own foundation.

Vulsig, or Ulsin, the third Abbot, is recorded to have been much addicted to intemperance and hunting ; and to have practised, say his annals, the “great enormity” of inviting crowds of noble ladies to his table, by which means he not only injured his own fame, but corrupted the sobriety of his brethren. He also wastefully expended the treasures of his house, altered the form and colour of his garments, used “vestments of silk, and walked with a long train.” His female relations he gave in marriage to the nobles and great men, enriching them at the expence of the Abbey ; but, after his death, the Monks obtained restitution of the greater part of the estates that had been alienated. His successor, Vulnoth, during the first three or four years of his supremacy, strove with exemplary diligence to reform the abuses that had

been thus generated. He afterwards fell into all the vices of Vulsig; but altered his conduct, on being struck with the palsy, "and changed his life to such a degree of sanctity, as to reform many by his example, and to end his days in felicity." In the time of this Abbot, and about the year 930, the tomb of St. Alban is said to have been broken open by the Danes, and some of his bones to have been taken away, and carried into Denmark, where they were deposited under a costly shrine, in the hope that they would there become as much venerated and adored, as they had been in England. Ædfrid, the fifth Abbot, was equally distinguished by his festive cheerfulness, and relaxation from monkish discipline, as his predecessors, till near the close of life; when he resigned his pastoral office, and devoting himself to seclusion, retired to a Chapel that had been re-built, by his permission, by Prior Ulpho, in memory of Germanus, and on the spot where the latter had preached to the citizens of Verulam; in this retirement he passed the remainder of his days.

Ulsinus, the sixth Abbot, was the most considerable benefactor to the town of St. Alban that had yet presided; and that "by inviting persons to settle in it, by assisting them with money and materials for the erection of houses, and even building no fewer than *three Churches* for them."

These Churches were erected at the different entrances into the town ; and were respectively dedicated to St. Peter, St. Michael, and St. Stephen. He also built a small Chapel, or Oratory, at a short distance from St. German's Chapel, and consecrated it to the honor of St. Mary Magdalen. His successor, *Ælfric*, obtained great repute for his erudition and piety. He was the author of many epistles and sermons ; he composed a Saxon Grammar ; and he translated a considerable part of the Scriptures.\* The great fish-pool, which has been mentioned under Verulam, and which belonged to the Crown, and had been productive of much loss to the Abbey, by the company it attracted during the festivities displayed here by the Saxon Sovereigns, who had a *Palace*, called Kingsbury, on the banks of the pool, near St. Michael's Bridge, was purchased of King Edgar by this Abbot ; or rather, perhaps, received in exchange for a cup of excellent workmanship, that had been obtained, for the purpose of holding the consecrated wafer, by Abbot *Ædfrid*. The embankment which held in the waters, was then cut away, and a small pool only was suffered to remain for the use of the Abbey.

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\* Some books of this translation were printed under the direction of Dr. Hickes, at Oxford, in the year 1698.

Ealdred, the eighth Abbot, who appears to have been the first that took measures for re-building the Abbey Church, is represented, by Matthew Paris, as searching into the ruins of Verulam, “ laying up those materials which he found fit for an edifice, and *reserving them for the fabric of a Church*; as he had *determined*, if he could be furnished with the means, to *tear down the ancient Church*, and to *build it anew*:”\* but, “ when he had collected a great quantity of materials for *the fabric of the Church*, he was prevented by an over early death, and obliged to leave the work undone.”† His immediate successor, Eadmer, “ did not disperse nor consume what Ealdred had collected for the *construction of the Church*;” he even searched for more among the ruins of Verulam, and “ reserved all that was necessary for the *fabrication of that Church*, which he *proposed to fabricate to the holy martyr Alban*;” yet “ did not so far please God and the martyr, as to *erect and finish a house for the martyr himself*.† After

\* *Quos invenit aptus (aptos) ad aedificia seponens, ad fabricam ecclesiae reservavit; proposuit enim, si facultates suppetarent diruta veteri ecclesia novam construere.* M. Paris, p. 994.

† *Cum jam multam—ad fabricam ecclesiae coacervasset quantitatem, matura nimis morte præventus, imperfecto negocio, viam universæ carnis est ingressus.* M. Paris, p. 994.

‡ ‘ *Adquisita—ad ecclesiam construendam, non dispersit vel*

him the intention was never revived by any of the Saxons; and even the search for materials was discontinued by them all; yet the intention was never abandoned, as the materials *in general*, remained entire to the conquest, and the application of them was then begun.”\*

The very curious discovery of the History of St. Alban, in the British language, made at Verulam during the searches carried on under Eadmer, has been noticed above. His workmen are recorded also to have found sundry glass and earthen vessels, originally used as pitchers and cups, together with vessels of glass containing the ashes of the dead: temples half ruined were likewise discovered, with altars and statues of heathen gods, and divers sorts of coins: all these the mistaken piety of the Abbot “ caused to be stamped to dust, and destroyed.”†

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consumpsit; M. Paris. 994: quæ ecclesiæ fabricandæ fuerunt necessaria, sibi reservaret, quam proposuit sancto martyri fabricare: *Ibid* 995; non in tantum placuit Deo ac martyri, ut domum ipsius martyris ædificaret et consummaret. *Ibid. 994.*

\* Whitaker’s St. Germans, Vol. II. p. 166.

† By a most singular mis-construction of the words of Matthew Paris, Sir Henry Chauncy has affirmed, in his History of Hertfordshire, that Eadmer, “out of the ruins of Verulam, built anew the greatest part of his Church, and Monastery, with an intent to have finished the whole, but death disappointed his hopes.” See p. 431.

Leofric, son to the Earl of Kent, and afterwards promoted to the See of Canterbury, succeeded Eadmer. This Abbot was renowned for benevolence; during a grievous famine, that raged over England, he expended the treasure that had been reserved for the fabrication of a new Church, in relieving the distresses of the poor; and when this was found insufficient, he sold the slabs of stone, the columns, and the timber, that had been dug up from the ruins of the ancient city, to provide additional supplies for the same purpose, together with all the gold and silver vessels, both belonging to his own table, and to the Church. This generous attention to the wants of his fellow-men, occasioned much dissention, and procured him many enemies among the more superstitious and inconsiderate classes of his monkish brethren; yet his own firmness, and the support he received from the many exalted personages to whom he was related, at length succeeded in composing the differences. On his acceptance of the See of Canterbury, in 993, Ælfric, the second of that name, his younger brother, became Abbot. He had previously been Chancellor to King Ethelred, and had obtained from that Monarch a grant of the manor of Kingsbury, with all its appurtenances; of this grant he procured a confirmation from King Canute, and immediately caused the regal Palace to

be levelled with the ground; that it might no more occasion inconvenience to the Abbey, from becoming the residence of a court; one small tower, however, that was situated somewhat nearer to the Monastery, Canute would not suffer to be demolished, in order that some memorial of royalty might still remain there.\*

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\* During the government of *Ælfric*, many ravages were committed in different parts of the kingdom by the Danes; and the Abbot becoming apprehensive of their visits, secured the most valuable effects of the Monastery, together with the shrine and relics of St. Alban, in a wooden chest, which, with the privity of only a few of his brethren, he concealed in a secret cavity in the wall of the Church. Then, the more completely to effect their preservation, he openly solicited the Monks of Ely to receive into their Convent the relics of the holy martyr; requesting that, as their house was well secured from danger by waters and marshes, they would preserve the invaluable pledges, till the same should be demanded in more peaceable times. On obtaining the permission which he sought, he inclosed the remains of a common Monk in a very rich chest, and dispatched it to Ely, with many of the Church ornaments, and an old shagged garment, which he insinuated was the very cloak that had been worn by Amphibalus, the instructor of Albanus. When the alarm had subsided, *Ælfric* demanded the relics; but they were considered as of such immense value by the Monks of Ely, that they scrupled not to express their determination to keep them for their own Church. On its being threatened, however, to inform both the King (Edward the Confessor) and the Pope of this impious breach of a religious engagement, a great schism arose among the brethren, but the majority determined that the relics should be kept; yet, to save appearances, they agreed that the chest should be returned,

Leofstan, the twelfth Abbot, who was Confessor to Edward, and Edith, his Queen, procured very rich grants for the Monastery, through his interest with the great ; and also presented some ornaments to his Church. Much of his attention was employed in rendering the high roads to the town, safe and commodious for merchants and travellers. The Watling Street, as well as many parts of the Chiltern Hills, being covered with thick woods and groves, had become the haunts of wolves, wild boars, stags, and wild bulls ; and also furnished hiding-places for robbers and outlaws, to the great danger and annoyance of all passengers. To remedy these evils, Leofstan granted the manor of Flamsted to a brave Knight, named Thurnoth, and his two fellow-soldiers, named Waldeof and Thurman, on condition that they should guard the said road, and all the western parts of the Chiltern ; that they should be answerable for any losses that might happen through their neglect ; and that they should strenuously protect

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having first contrived to open the bottom of it, and to substitute other remains for those of the supposed St. Alban. The cheat was, however, discovered ; the real relics of the martyr were removed from the hidden recess of the wall, and again placed with the shrine in the midst of the Church ; while the Monks of Ely, the dupes of their own artifice, incurred all the odium of knavery, without benefiting by its wiles.

the Church of St. Alban, on the occurrence of any general war within the kingdom.

The successor of Leofstan, was Fretheric, or Frederic, a man of the Royal blood of the Saxons, and also related to King Canute. He was installed in 1066; but had performed all the business of the Abbacy during the two preceding years. This was the man whose spirit and bravery impeded the march of William the Conqueror near Berkhamstead, by causing the trees that grew on the road-side to be cut down, and laid across the way; and when, at a subsequent meeting, William enquired the reason, he boldly answered, that 'He had done no more than his duty;' and that, 'if all the ecclesiastics in the kingdom had performed theirs' in like manner, it would not have been in the power of the Normans to have advanced so far.' This was not the only occasion on which the Abbot displayed the generous love of independence that animated his soul; for the tyrannical sway of the Conqueror having excited a strong hatred against his government in the breasts of all the English, Fretheric placed himself at the head of a confederacy of the malcontents, whose object was to compel the King to reign according to the ancient laws and customs of the country, or, in his despite, to raise the exiled Edgar Atheling to the throne; who was indeed the rightful heir, and was held in so much

estimation that he was called *Engelonde's Dereling*. In this dilemma, the wily Sovereign found it necessary to temporize; and, by the advice of Lanfrac, whom he had promoted to the See of Canterbury, he submitted to the terms proposed; and in a grand assembly of the Nobles and Prelates at Berkhamstead, swore, upon all the relics of the Church of St. Alban, that 'he would keep, and inviolably observe all the ancient laws of the realm, which his pious predecessors, and especially the holy Edward, had established.' The oath was administered by Fretheric; but neither the superstition of the age, nor the more genuine feelings of religion and honour, had influence over the cupidity of the King; and no sooner were the effects of his dissimulation sufficiently matured by the gradual dissolution of the confederacy, than his despotism, gathering strength from the storm which had rolled it back upon itself, overwhelmed the liberties of the nation with a deeper flood, and a more extensive ruin. St. Alban's particularly suffered for the conduct of its Abbot, who was himself obliged to seek refuge from the vengeance of the King, in the Monastery of Ely, where he died of grief and mortification. William seized all the Abbey lands between Barnet and London Stone, together with the manor of Redburn; and but for the solicita-

tions of Lanfranc, would have effectually ruined the Monastery; his interposition stayed the impending blow; and his influence procured the vacant Abbacy for Paul, a Norman, and his kinsman, or, as some have conjectured, his son.

Paul was the first Abbot who began to apply the immense stores of materials that had been collected from the ruins of Verulam, towards the reconstruction of the Abbey Church; which, in the express words of Matthew Paris, he “re-edified,” together with all the buildings of the Monastery, except the bake-house and the mill-house.\* In this important undertaking, he was assisted by Archbishop Lanfranc, who gave 1000 marks in aid of the expences. Anselm, Lanfranc’s successor, assisted Paul in finishing the Church, *quod imperfectum erat in ædificiis ecclesiæ Sancti Albani juvit—consummare*; and Paul, who had already passed about twelve years in carrying on the works, completed, in the four remaining years of his life, ‘all that he had begun.’† That this was an entire re-construction of the Church, and not a

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\* *Iste (Paulus,) hanc ecclesiam, cæteraque ædificia prætē  
pistorium et pinsinochium, re-ædificavit ex—materie—quam in-  
venit a prædecessoribus suis collectam et reservatam.* M.  
Paris, 1001.

† *Omnia quæ incœpit laudabiliter consummavit.* M. Paris,  
1004.

mere reparation, or enlargement of the building, is evinced by the language of Paris; who affirms, that Paul constructed the *whole* Church, with many other edifices of brick-work. Paulus—*totam ecclesiam Sancti Albani, cum multis aliis aedificiis, opere construxit lateritio*; thus applying the term brick-work, as many modern writers still do, to what is manifestly of Roman tile. The reputation which the Abbey obtained under Paul's government, occasioned many new benefactions to be made to it; and his own influence was sufficiently great, to enable him to procure restitution of several estates that had been alienated. Paul himself made many gifts to the Church, and adorned the space (*concameratio*) behind the high altar with “stately painting.” He also made various new ordinances for the government of his Monastery, according to the principles adopted and promoted by Archbishop Lanfranc; and among them established several regulations respecting the diet of the Monks.\*

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\* “To the young Monks,” says Paris, “who according to their custom, lived upon *pasties* of *flesh-meat*, he prevented all inordinate eating,” by stinting the quantity; “and he heaped up a dish for them all in common, of which the mere appellation remains at present, made of *herrings*, and *sheets of cakes*,” or, in other words, of herrings under covers of pastry, “which he, therefore, in the sophistical pronunciation of the Normans,

After the death of Paul, in 1093, William Rufus, who was then King, retained the Abbacy in his own hands during four years, and applied its revenues to his own use. At length, Richard de Albini was appointed Abbot, and by him the new Church was consecrated, at the festival of Christmas, 1115 ; Henry the First, his Queen, Matilda, Geoffrey, Archbishop of Rouen, the Bishops of London, Durham, Lincoln, and Sarum, with many Abbots and inferior Prelates, together with many Earls, Barons, and Nobles, were present at the ceremony, and were all lodged and entertained during eleven days, at the cost of the Abbey. Richard died in 1119 ; having previously built a small Chapel, within the Church, in honour of St. Cuthbert, by whose intercession he is fabled to have received ' a wonderful cure of a withered arm.'

Geoffrey de Gorham (so named from the place of his birth, near Caen, in Normandy) was the next Abbot. His attention was principally directed to the internal economy of the Monastery ; to the providing of rich vessels, and costly and splen-

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denominated *Kar-pie*, for *Karen-pie*; i. e. Haren pie." Whitaker's *St. German's*, Vol. II. p. 305, from M. Paris, p. 1003. From this, and various other historical notices, Mr. W. p. 300—305, *Ibid.* has demonstrated, that the Herring Fishery must have been established much earlier than is generally admitted; even as early as the Saxon times.

did garments, for the various services of the Church; and to the preparation of a very sumptuous Shrine\* for the relics of St. Alban. Into this Shrine (anno 1129) the remains of the martyr were removed with great solemnity; the ancient tomb being first opened in the presence of the Bishop of London, several Abbots, and the whole Convent. On this occasion, and to remove the doubts which had been excited by the assertions of a certain College in Denmark, and also by the pretensions of the Monks of Ely, "the bones were numbered, taken out, and shewn singly; the head was lifted up for the inspection of all present, by the hands of the venerable Ralph, Archdeacon of the Church: on the fore-part was a scroll of parchment, pendant from a thread of silk, with this inscription, *Sanctus Albanus*; and the circle of gold inclosed the skull, which was fixed there by the order of Offa, engraved with these words, *Hoc est caput Sancti Albani, protomartyris Angliae*. In reviewing the bones, the left scapula, or shoulder-bone, was missing; however, the translation was

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\* The ornamental parts of this Shrine, which was of silver gilt, embellished with plates of gold and precious stones, were wrought by a goldsmith, named Anketill, who had been Mintmaster to the King of Denmark, and also employed by him in the fabrication of curious works; he afterwards assumed the monkish habit in this Abbey.

effected ; and some years after, saith the historian, came two Monks, with letters credential, from the Church and Monastery of Naumburg, (Nuremberg,) in Germany, saying, that they were possessed of this valuable relic, (the scapula,) and that the same had been brought to them many years ago, by King Canute.\* Abbot Geoffrey made

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\* Newcombe's St. Alban's, Vol. I. p. 58, from Matt. Paris. In the time of Ralph, Geoffrey's successor, the Shrine was stripped of its decorations, in order to provide a sufficient sum for the purchase of the vill of Brentfield. The succeeding Abbots, Robert de Gorham, and Symond, embellished it anew ; and the latter caused it to be somewhat more elevated, that its splendor might have the greater effect. As the workmanship of this Shrine throws some light on the state of the arts in the reign of Henry the Second, we shall here describe it from Matthew Paris, who declares it to have been more splendid and noble than any other he had ever beheld. In form it resembled an altar-tomb, having a crest, or lofty canopy over it, supported on pillars ; these were of plate gold, shaped like towers, and having appertures, to represent windows : the under part of the canopy was inlaid with crystals. Within the tomb was a coffin, containing the relics of St. Alban, inclosed in another case, the sides of which were embossed with gold and silver figures, in high relief, exhibiting the principal events in the martyr's history. At the head of the Shrine, which was towards the east, was a large representation of the Crucifixion, having the figures of Mary and St. John at the sides, and ornamented with a row of very brilliant jewels : at the foot, or west end of the Shrine, was an image of the Virgin, seated on a Throne, with the infant Jesus in her arms ; the work apparently of cast gold, highly embossed, and enriched with precious stones, and very costly bracelets.

several additions to the Abbey buildings, and also founded a Nunnery at Sopwell, and an Hospital for Lepers near the town, on the London road.

Ralph, the seventeenth Abbot, succeeded Geoffrey in 1146-7 ; but finding his health decaying, he resigned in favour of the Prior, a nephew of Geoffrey de Gorham, his predecessor, in 1151, and died in July, the same year ; having previously erected some chambers of ' very strong work,' for the use of the Abbots.

The election of Robert de Gorham marks an important era in the annals of this Church : he procured for it many distinguished privileges, and was the first Abbot that obtained the honour of wearing the mitre. In the early part of his government, he solicited, and with success, permission from the King (Stephen) to demolish that part of the Palace of Kingsbury, which Canute had ordered to be left standing ; and which, through the extortions and vexatious conduct of those to whom its custody had been committed, had continued to subject the Abbey to much inconvenience. But the most memorable of his deeds, was procuring exemption for his Monastery from all ecclesiastical jurisdiction whatever, except what arose from the authority of the Pope himself. This important privilege was obtained through his immediate intercession with Adrian the Fourth, who was born

near Abbot's Langley, and was the only Englishman that ever sat in the pontifical chair. On his exaltation to this distinguished rank, Robert was among the foremost to congratulate him on the ascendancy of his fortune; and having judiciously accompanied the expression of his joy with many rich presents, he was treated by the Pope with great familiarity and kindness; and at length procured the exemption above stated. By the same grant also, the Abbots of St. Alban's were authorized to take precedence of all others in England; that "as St. Alban was distinctly known to be the first martyr of the English nation, so the Abbot of his Monasterie should at all times, among other Abbots of the English nation, in degree of dignity, be reputed first and principal."

These privileges occasioned great dissention between the Abbot and the Bishop of Lincoln, who had hitherto exercised episcopal jurisdiction over the Monastery and its appurtenances; and the disputes became so violent, that the King (Henry the Second) found it necessary to interfere; by his mediation, and after the respective claims of the parties had been solemnly argued, during several days in a great assembly of Prelates and Nobles, the Bishop of Lincoln consented to resign all pretensions to sovereign rule, on receiving a grant of some estate of the annual value of ten

pounds.\* The Abbot's claim to precedence was equally disputed; but Robert having obtained a confirmation of Adrian's grant, from Pope Alexander the Third, was at last successful in causing it to be established. Robert died in October, 1166, and was buried at the foot of Abbot Paul, in the Chapter house, which he had re-built, together with some other parts of the monastic buildings.

The contest between the Church and Throne for supreme authority, was now at its zenith; and Henry the Second, who had boldly withstood the vengeance of the Papal thunders, kept the Abbacy vacant for several months; but was then induced, by Gilbert Foliot, Bishop of London, to bestow it on Prior Symond, or Simon, who, in June, 1167, was invested in the proper habiliments, and enthroned. This Abbot was in much repute for the extent of his learning; and by keeping several scribes and copyists constantly employed, he added a great number of very fair and reputable books to the library which his predecessor had founded in the Abbey. He died in 1183, and was succeeded by Gaurine, or Warren, a native of Cambridge, who, though of humble birth, had obtained much renown

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\* Tynkurste, (Fingest,) in Buckinghamshire, was made over to the Bishop of Lincoln, in pursuance of this agreement.

for his piety, learning, and accomplishments. In his time, an attempt was made, by the then Bishop of Lincoln, to re-assume that jurisdiction over the Abbey which his predecessor had consented to relinquish ; but this was repelled with much warmth by the King himself, who was then on a visit to the Abbot, accompanied by numerous attendants.\*

Warren died in 1195 ; and was very little lamented by his brethren, to whom he had behaved with much intolerance. He bequeathed to his successor, John of the Cell, one hundred marks, for the purpose of rebuilding the west front of the Abbey Church. This John, having studied at Paris, had returned to England with the reputation of being “ a very Priscian in grammar ; a perfect Ovid in poetry ; and in physic, a Galen.” Soon after his election, he began to apply Warren’s bequest

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\* The speech of the King is remarkable ; its energy effectually silenced the pretensions of the See of Lincoln. “ By the eyes of God,” exclaimed the incensed Monarch, “ I was present at the agreement. What is it, my Lord of Lincoln, that you would attempt ? Do you think these things were done in secret ? I, myself, and the most chosen men of the realm, were present : and what was then done, is ratified by writings the most incontestable, and confirmed by the testimony of the Nobles. The determination stands good ; and whoever sets himself to combat this Abbot and Monastery, combats me. What seek you ? to touch the pupil of mine eye.” *Newcome from Matt. Paris.*

to its destined use, and commenced his operations, by causing the ancient front to be ‘ torn down to the ground ;’\* even the hard and solid part of it, where the materials ‘ were of tile, and the mortar impenetrable.’ He did not, however, confine himself solely to the re-construction of the west end, but began to enlarge the fabric in that direction ; and, as the whole tenor of Matthew Paris’s relation proves, involved himself, and his Monastery, in much embarrassment, from the magnitude of the plan on which the work had been commenced. It is probable, also, that during the progress of the building, some considerable alterations were made in the designs first determined on, in order that the new parts might assimilate with the more ornamental style of ecclesiastical architecture, which, about that era, was obtaining predominance.† The hundred marks bequeathed by Warren, were expended in a very short time, together with many more, and that even before the new foundations were raised to the level of the ground. This somewhat disheartened the Abbot : and his perplexity was further increased, when he saw that Hugo de Gold-

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\* *Murum frontis ecclesiae nostrae in terram diruit.* Matt. Paris, 1047.

† See the description of Winchester Cathedral, and of the Hospital of St. Cross. *Beauties of England and Wales*, Vol. VI.

cliff, who was at the head of a band of masons, (*Cæmentarii,*) whom he had hired to carry on the work, was adding many minute, yet very expensive carvings and ornaments : this appears to have occasioned some dispute ; and the undertaking was for a short time abandoned.

“ The Abbot then assigned the work to the care of one of the brethren, named Gilbert de Evers-holt, and imposed an annual tax of one sheaf of corn for every acre sown on the Abbey estates. This tax was first levied in the third year of John’s government, and was continued during his whole life, which lasted seventeen more, and for ten years of his successor’s ; yet the work did not advance in any manner to administer joy to the old Abbot, but was a constant source of grief and sorrow. He offered many presents of gold and silver to any person who would forward the work, and caused this offer to be proclaimed throughout all the lands of the Abbey, and some of the dioceses: and having sent one *Amphibalus* to travel about with reliques, and pretend, ‘ that he had been raised from the dead by the merits of Alban and Amphibalus, and was able to giye good proof of their miracles,’ he collected, by this illusion, great sums of money : but this unfortunate work *absorbed all the supplies*, just as the *sea drinks up all rivers* ; and as the sea thereby receives no signs of increase, so this work

received no advancement.”\* After the death of Eversholt, the building was once more suspended; but it was again recommenced under the superintendance of William Sissoverne, who is recorded to have received great supplies for carrying on the work; though its progress was still so slow, that it “ did not advance two feet in height in any one year.”

The embarrassments occasioned by this partial re-construction and enlargement of the Church, were much increased by the extortions of King John; whose minions, even in one year, exacted, on different pretences, no less a sum than eleven hundred marks. Some considerable expence had also been incurred by the rebuilding of the Refectory, and the Dormitory; the more ancient ones having become decayed and ruinous. Abbot John died in the year 1214, having obtained great reputation for his devotion and sanctity; so much so, indeed, that it was recorded of him, that when he sang alone, the responses were made by angels.

William de Trumpington, the succeeding Abbot, who had obtained his election by the influence of a powerful relation, was installed in November, 1215. In the following month, King John assem-

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\* Newcome’s Hist. of St. Alban’s, Vol. I, p. 98; from Matt Paris.

bled a council of his adherents in the Chapter-House, in order to concert measures for regaining the authority which he had lost by signing the Great Charter. Soon afterwards the Abbot was visited by Lewis, the Dauphin of France, who required him to do homage to him as to his lawful Sovereign; but the Abbot firmly refusing to comply, Lewis swore to destroy the Abbey with the town; but his anger being softened by the intercession of Sayer, Earl of Winchester, he consented to delay the execution of his vengeance, on the payment of eighty marks. The town and Abbey were again in great danger, early in the reign of Henry the Third, when Falcasius de Brent,\* with a band of disparate followers, committed many acts of atrocity here, and was only induced to leave the place, by a contribution of one hundred marks.†

At length, the government becoming more settled, Abbot William directed his attention to the Abbey Church; and, besides the completion of the west end, ("finishing the same, with its roof and

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\* See *Beauties of England and Wales*, Vol. I. p. 5.

† This was an age of extortion: a little previous to this, and but a short time before the death of King John, the Abbot had been summoned to attend a general council at Rome, and was obliged by the Pope, to pay 100 marks for permission to return home! .

arches,") he made a general repair of the whole fabric. He altered the forms of many of the windows in the side walls, and repaired the transept, making at each end a great window, " suitable in form, and fashion, and lighting, to the rest about the Church ; so that, by the advantage of this new light, the Church seemed, as it were, rebuilt." He also heightened the tower, and most probably raised on it the small spire that is now standing ; besides varying the flat surface, on the outside, by a kind of pilaster, extending from the leads, up the middle of each front. St. Cuthbert's Chapel, in the interior of the edifice, was likewise rebuilt by this Abbot, of hewn stone ; and over it a small Dormitory was constructed. The finely-wrought Screen, which still bears the name of St. Cuthbert, and still exhibits the place of St. Cuthbert's Altar, must also be attributed to him, as the style of the workmanship demonstrates it to be of his age. The names of the artists recorded to have been concerned in these improvements, are Richard de Thydenhanger, Treasurer of the Abbey ; Matthew de Cambridge, Keeper of the Abbey Seal ; and Walter de Colchester, Sacrist : the latter was eminent in several branches of art, as appears from Matthew Paris, who testifies his excellence in painting, sculpture, and carving. Abbot William died on St. Matthew's Day, 1235 ; but was not

buried till the calends of March following, in order that his funeral might be honoured by a greater assemblage of persons. He was then interred *in pontificalibus*, in the centre of the Chapter-house, with a mitre on his head, gloves and a ring on his hands, his usual staff under his right arm, and sandals on his feet. This seems to have been the customary mode of interment for Abbots at that period.

John of Hertford, the next Abbot, made several considerable additions to the Abbey buildings, and, in particular, erected a magnificent Hall for the entertainment of strangers: several smaller chambers were attached to this apartment, and the whole was furnished with *chimnies*. He also erected a long stone building, a store-house, and lodging-house for the upper servants of the Abbey; and this edifice is recorded, by Matthew Paris, as being likewise furnished with *chimnies*.\* In the time of this Abbot, Henry the Third was

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\* These, if not the *very first*, are among the earliest historical notices; that occur in our annals, respecting the construction of chimnies in this country. It evinces that chimnies were formed at St. Alban's, even prior to those so particularly described by Leland, as existing at Bolton Castle, in Yorkshire. This Castle was built by Richard le Scrope, between the years 1377 and 1399; but the chimnies in this Abbey have an earlier date, by at least twenty years.

frequently entertained here; and he seldom departed without bestowing some new presents for the service of the Church. In May, 1248, by charter dated at Woodstock, he granted liberty of free Warren to the Abbot, and his successors, in all their demesne lands throughout England; and empowered them to inflict a penalty of ten pounds on all persons who should hawk or hunt thereon without their licence.\* In 1250, as Hollinshed records, a great earthquake was felt in this town, and its vicinity. John of Hertford died in April, 1260, having ruled the Monastery with much honor, during a period of twenty-five years: in the preceding year, 1259, the Abbey had lost one of its most valuable members, the celebrated historian, Matthew Paris.

The vacancy of Abbot was supplied by the election of Roger de Norton, in whose time St. Alban's was put into a fortified state, and every avenue strongly barricadoed, in order to prevent the ravages accompanying the Barons' wars. Some tumults, however, arose in the town, respecting the Abbey-mills, which the town's people wished to apply to the fulling of cloth, contrary to the will of the Abbot: these differences were adjusted by

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\* Chāuncey's Historical Antiquities of Hertfordshire, p. 441.

the interference of the Queen; but they had already proved fatal to Gregory de Stokes, Constable of Hertford Castle, who rashly entering the town with a few attendants, and behaving with much indiscretion, was seized on, and beheaded, with all his followers: and their heads being fixed upon poles, were set up at the different entrances of the town. For this outrage, the inhabitants were amerced in the sum of one hundred marks. During the time of this Abbot, the Infirmary was rebuilt; and the Church and Monastery were additionally embellished at much cost: the different chambers were also rendered more convenient, by the construction of chimnies and closets. He died in 1290, and was interred before the High Altar.

John of Berkhamsted, the twenty-fifth and succeeding Abbot, was principally engaged in disputes and compromises with the crown, respecting the claims and privileges of the Church: on different occasions, he was compelled to pay considerable sums; but was at length successful in obtaining a charter of confirmation from the King, (Edward the First,) of all the former grants that had been made by his royal predecessors. He died in 1301, and was succeeded by John Maryns; concerning the events of whose government, nothing of particular import has been recorded: on his death, in March, 1308,

he was buried near the body of the last Abbot, before the High Altar.

Hugo de Eversden, the next Abbot, was involved in many contentions with the townsmen, as to what privileges the latter had a right to exercise independently of his will. In fact, the liberties of the people were begun at this period to be better understood than formerly; and the claims which were every where enforced against the Church, were little more than a resumption of natural rights. They were, however, strongly contested; and many disorders were committed before the one party was sufficiently strong to oblige compliance, or the other sufficiently reasonable to relinquish claims which prescription had favored, and the law allowed. Hugo was twice besieged in his Abbey, and each time during several days, to compel him to sign a charter, granting liberty to the inhabitants to return their own Burgesses to Parliament, to grind their own corn, to regulate the assize of ale and bread by twelve men chosen from among themselves, and to answer all pleas and inquisitions before the itinerant justices, by a jury of townsmen, (*sine conjunctione forinsecorum,*) without the admixture of persons from a different vicinage. These claims were strenuously resisted by the Abbot; but the inhabitants succeeded in obtaining the King's writ, commanding him to place all the

liberties, privileges, and franchises of the town, on the same establishment as was recorded in Domesday Book. This was the prelude to a more complete concession on the part of the Abbot, who at length was prevailed on to sign a deed, by which certain limits, that had been previously agreed on, were constituted the boundaries of the Borough ; and all the tenements within the said limits were made burgages ; and all the inhabitants advanced to the rank of burgesses, with full powers, to their heirs and successors, to return two representatives to every Parliament. The signing of this instrument was strongly opposed by the Archdeacon, and the whole body of the Monks ; but on the Abbot representing to them the danger to which they would be exposed, by offending the King, they at length gave their consent, but not before they had entered a solemn protestation against the act. The beautiful, but now shamefully neglected, Chapel of our Lady, was built during the Abbacy of Hugo, who was assisted in defraying the expence, by very liberal gifts from Reginaldus, an Advocate in the Court of Rome, but of this town ; and likewise, by large sums from Walter de Langley, and Alicia, his wife. The name of William Boyden is recorded as the principal architect. Hugo died in 1326, very little lamented by his brethren ; his concessions in favor

of general liberty having alienated their esteem. He left the Abbey considerably in debt; arising in some degree, perhaps, from the charges incurred by the erection of the Chapel of the Virgin.

Richard de Wallingford, the succeeding Abbot, was the son of a blacksmith. Having lost his parents at an early age, he was noticed for his docility by the Prior of Wallingford, who sent him to Oxford, where he very soon attained considerable reputation for his piety and learning. He was then admitted a monk at St. Alban's; and, on the death of Hugo, was chosen to succeed him; but before he could get a confirmation from the Pope, was obliged to swear on the Holy gospels, that he would pay the sum of 840 marks, on a pretended claim of arrears for the expences of a visitation.\* This Abbot was a very successful defender of the claims of his Church; and, by the policy of his conduct, obtained from the town's people, a formal surrender of all the privileges they had wrested from Hugo de Eversden, together with all their charters and records of what-

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\* Many instances of similar exaction occur in the annals of the Abbots; and, in fact, the possessors of the Papal See appear to have seized with avidity every opportunity that could furnish them with a pretence for extorting money.

ever kind. He died in 1335, and was interred near his immediate predecessors. Wallingford was a proficient in most of the liberal sciences, and was also a very excellent mechanic. He constructed an astronomical clock, called *Albion*, of which Leland gives the following interesting description, partly drawn up from an inspection of the clock itself, and partly derived from a tract concerning it which Wallingford had written, and which Leland had seen in the library of Clare Hall, at Cambridge. “Willing,” says our author, speaking of the Abbot, “to give a miraculous proof of his genius, of his learning, and of his manual operations, with great labour, greater expence, and very great art, he formed such a fabric of a Clock, that *all Europe*, in my opinion, *cannot show one even second to it*; whether you note *the course of the sun and moon*, or *the fixed stars*; and whether you consider, again, the *increase or decrease of the sea*, or *the lines, with the figures and demonstrations, almost infinitely diversified*: and when he had completed a work *truly worthy of immortality*, he wrote and published in a book, as he was *the very first of all the mathematicians of his time*, a set of canons, lest so fine a piece of mechanism should be lowered in the erroneous opinion of the monks, or should be stopped in its movements

from their ignorance in the order of its structure.\*

Michael de Mentmore, the succeeding Abbot, made many new regulations for the better government of his Monastery : he also repaired the south part of the transept, the roof of which, with part of the wall, having been rotted by the wet, had fallen during the time of Hugo de Eversden. He died in the year 1349, a victim to the dreadful pestilence that was then tracking its course with destruction over the greatest part of the globe.† The Prior, Sub-Prior, and many of the inmates of the Monastery, died at the same period, and of the same virulent disease.

Thomas de la Mare, the thirtieth Abbot, son of Sir John de la Mare, Knt. and Joanna, daughter of Sir John de Harpsfield, Knt. was related to many illustrious families ; and had been admitted into this Abbey when a youth. He commenced his

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\* Leland de Scrip. Brit. 404, 405; as translated by Whitaker, Hist. of St. Germans, Vol. II. p. 349.

† The date (1342) given by Weever in his epitaph for this Abbot, is erroneous; though it has been explicitly copied both by Chauncy and by Salmon: the epitaph, as corrected, will read thus:—

Hic jacet Dominus Michael, quondam Abbas hujus Monasterii Bacchalaureus in Theologia, qui obiit pridie Idus Aprilis, An. M. CCC. ELXX.

studies at the Cell of Wymondham, in Norfolk, where he cultivated the art of rhetoric with such success, that his skill therein was a principal cause of his future advancement. For some years previous to the death of Mentmore, he had been Prior of the Cell at Tynmouth, in Northumberland ; and in that situation had entertained the Scottish Earl Douglas, after the latter had been made prisoner at the battle of Neville's Cross. De la Mare was in high favor with Edward the Third ; and at his request, made a general visitation of the Benedictine Monasteries throughout the kingdom, with a view to correct the irregularities, and depravities, into which many of them had fallen. Under a licence from the same King, he also surrounded the Abbey with a stone wall, in place of the ancient bank of earth which had inclosed the Abbey precincts, but which, on several occasions, had proved an insufficient barrier.

The insurrection which broke out in the fourth year of Richard the Second, and under those popular leaders, Wat Tyler, and Jack Straw, threatened a complete subversion of all existing establishments, proved a fruitful source of danger to this Abbey ; but the prudence of the Abbot, in complying with the demands of the insurgents before they proceeded to extremities, effected its security. Many of those demands, indeed, were in

themselves perfectly consonant with every principle of reason and of justice ; yet, being intermingled with others of a more questionable nature, and with some, perhaps, undeniably hostile to the very basis of social intercourse, they assumed a form and texture but ill calculated to support the durability to which they laid claim. The contagion had widely spread, and the inhabitants on most of the manors belonging to the Abbey, put in their respective claims to particular or to general exemptions. In the then state of the kingdom, denial was in the highest degree dangerous ; yet the boons thus extorted, were of little advantage to the possessors ; for the principal mal-contents having fallen, either on the scaffold, or in the field, the King issued a proclamation, commanding that all persons, whether bond or free, who owed any suit or service to the Abbot and Couvent, should perform the same in the customary manner, under pain of forfeiture " of all that they had to lose," besides being subjected to further punishment. So great, however, had been the disorders in this town, that Richard thought it expedient to attend the trial of the ringleaders in person, and came hither with the Chief Justice, Tresilian, and a guard of 1000 bowmen and soldiers. Fifteen or eighteen of those who were considered as the chief

rioters, were executed; and afterwards hung in chains, *in terrorem*. Still further to prevent any future commotion, the King obliged "all the commons of the county," between the ages of fifteen and three score, to attend him in the great court of the Abbey, and there to make oath to behave as faithful subjects, and never, from that time, to rise or disturb the public peace; but rather to die than to follow those who would excite them to rebellion.\*

De la Mare is recorded to have expended 4000*l.* in adorning his Church; but it is probable that the expence of re-building the great gate of the Abbey, which had been blown down by a violent high wind, is included in this sum. He also built a house for the copyists, and new paved the western part of the Church. He died in the year 1396, at the age of eighty-eight; and was buried in the Choir, habited in his best and richest vestments. The spot of his interment is yet pointed out by a large slab, inlaid with fine brasses. In his time, the service of the Church appears to have been in the very zenith of its splendour; the habiliments were of the most costly and gorgeous kind; the cups, and other vessels, were of gold, or silver, curiously wrought; the crosses were set with the

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\* Hollinshed, Vol. II. p. 438.

most precious stones ; the altars well furnished with rich vials and patines ; and, in short, every method was employed to render the celebration of divine worship attractive by its brilliancy, and impressive from its magnificence.

John de la Moote, the succeeding Abbot, obtained various new privileges for his Monastery, from the court of Rome. He constructed a new chamber for the Abbot, at an expence of more than 600 marks, re-built part of the cloisters, and increased the monastic buildings by other additions. Various edifices were also constructed under his direction, on many of the granges and manors belonging to the Abbey ; and the mansion of the Abbots at Tittenhanger was begun by him, though it was not completely finished till the time of John of Whethamsted. In this house de la Moote was seized with a pleurisy, and being removed to his Abbey, he died three days afterwards, on St. Martin's Day, 1400.\* His successor, William de

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\* In the time of John de la Moote, the Abbots of Westminster attempted to assume the uppermost seat in Parliament, contrary to the grant of precedence made by Pope Adrian the Fourth to Robert de Gorham, Abbot of St. Alban's; (See page 39;) and these attempts being frequently repeated, were eventually successful, as appears from the register of these transactions made by John of Whethamstead; this is given by Newcombe, in the following words :—“ In the reign of Richard the

Heyworth, governed the Monastery with much prudence till the year 1421, when he resigned his office on being promoted to the See of Lichfield.

John of Whethamsted, who was chosen Abbot on the death of Heyorth, very early directed his

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Second, who was a great promoter of the Abbot of Westminster, the Parliament then sitting, John Moote, at that time Abbot of St. Alban's, took his proper seat; viz. the first and uppermost. The Abbot of Westminster coming in late, made some essay to sit in that place, but was hindered by Moote; and this attempt repeated many times after, and as often repulsed by Moote, and Westminster took another seat. But one day, Moote being absent, and his place supplied by his Prior, Westminster came, and a great dispute arose; the Abbot claiming, the Prior defending. Henry, Earl of Northumberland, perhaps, on reference to him, said, that 'the late Abbot, Thomas de la Mare, of St. Alban's, who died in 1396, having been absent for ten years by reason of infirmity, had lost all right, and that others had sat above him *ad labitum*.' The Prior appealed to the Lords who had seen these things 10 years before; and these were the Duke of Buckingham, the Lord Scrope, and William de Wykeham. These noble Lords, unwilling to offend the King, by determining against the Abbot of Westminster, referred it to his Majesty, with a request that he would save harmless all the rights, privileges, and immunities, of his ancient and royal Monastery of St. Alban. The King decreed, that the two Abbots should take the seat, alternately, day by day; but the Abbot of St. Alban, being often absent, by reason of distance, and Westminster being near at hand, he took the advantage, and seated himself at pleasure; and William Heyworth, who succeeded Moote, contenting himself with a consciousness of having most learning, never asserted his ancient right, nor moved the question more." *Hist. of St. Alban* p. 311, 312.

attention to the state of the Abbey Church ; and, by his influence with the great, procured some large sums towards putting it into repair, and furnishing it with additional ornaments. The nave of the Church was new ceiled and painted ; the choir was repaired, and a neat Chapel erected in it for the Abbot's burial place ; the Chapel of the Virgin was also fresh painted, and further embellished : the cloisters were new glazed, with painted or stained glass, representing a series of subjects from Scripture History : the Bake-house, which Abbot Paul had left standing, was re-built, together with the Infirmary : a new Library was constructed ; and various other improvements were made in the monastic edifices. The beautiful monument, in memory of Humphrey, Duke of Gloucester, was also constructed during the time of Whethamsted ; and it is extremely probable, that the elegant Screen also, which separates the chancel from the presbytery, was designed and begun under his direction, as his arms are carved on it over the doorways.

The limitations, enacted by the Statute of Mortmain, had prevented this Church, in common with all others, from benefiting so much by the gifts of the devout, the ostentatious, or the repentant, as it had done previously to the passing of that statute. The desire of ecclesiastics to increase their posses-

sions was, however, still ardent; and various subterfuges were practised, to prevent the penalties of the law from being enforced on the estates that yet continued to be given. Whethamsted appears to have been engaged in some transactions of this description; and though, by a subtle policy, he had procured grants from the Crown of all the property thus acquired, he found it expedient to solicit the Royal pardon: this was granted, and confirmed by the Parliament, and by a most singular kind of phraseology, it includes a complete indemnity for many of the worst crimes that disgrace human nature; crimes too, which there is every reason to believe the Abbot never had in contemplation.\* Shortly afterwards. (anno 1440,)

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\* This pardon was obtained in the twentieth year of Henry the Sixth: its tenor is as follows:—" We have pardoned unto the said John, Abbot of St. Alban's, the suit of our peace, which belongs unto us, against him, for all treasons, murders, rapes, rebellions, insurrections, felonies, conspiracies, and other transgressions, extortions, misprisions, ignorances, contempts, concealments, and deceptions, by him in anywise perpetrated before the 22d of September, in the twentieth year of our reign, and also any outlawry that shall have been published against him on these occasions. Provided, nevertheless, the said Abbot appear not to be conversant in the mystery of coining, nor be a multiplier of coinage, nor a clipper of our money, nor a common approver, nor a notorious thief, nor a felon, who had abjured the realm: but so that he stand *rectus in curia nostra*, if any one should question him in the premises." *Newcome's St. Alban's*, p. 335.

the approaching troubles of the state, and the reverse of fortune, which seemed impending over his best friend, Humphrey, Duke of Gloucester, induced Whethamsted to resign, and this he did, though contrary to the persuasions of all his monastic brethren.

The next Abbot was John Stoke, of whom little is recorded, but that he held the privileges of the Abbey with a feeble hand, and suffered its possessions to be wasted by the inferior inmates. In his time, the Duke of Gloucester died, not without strong suspicions of violence, and was interred in the Abbey Church, in the vault where a few of his bones may yet be seen by the curious visitant. On the death of Stoke, in 1451, Whethamsted was again made Abbot, and continued to govern the Monastery with exemplary discretion till the year 1462, when he also experienced the common fate of all mankind. The period of his second rule was that eventful era, which of every other, perhaps, that occurred during the disastrous struggle between the houses of York and Lancaster, was most deeply shaded with human blood. Two battles were fought in this town by the rival partizans, and both of them were extremely sanguinary.

The first battle of St. Alban's was fought on the

twenty-third of May, 1455: \* the King himself, the meek-spirited Henry the Sixth, being present. This ill-fated Prince, who, from the recesses of his heart, could exclaim, ‘ that he had fallen upon evil days,’ had set out from the Metropolis with about 2000 men, apparently with the design of impeding the progress of the Duke of York, who was marching from the north, accompanied by the Earls of Warwick and Salisbury, and a body of about 3000 hardy soldiers. The Duke, who had not yet advanced his claim to the Throne, encamped on the east side of the town, in Key-field ; while the King occupied the town itself, and fixed his standard at a spot called Goselow, in St. Peter’s Street. The avowed purpose of the Yorkists, was to seize, and bring to trial, Edmund Beaufort, Duke of Somerset, who had been impeached of treason by the House of Commons, and committed to the Tower, but was afterwards released in despite of the impeachment, by the influence of the Queen, Margaret of Anjou.

When the King, as appears from Hollinshed,

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\* Chauncy has erroneously assigned the date 1445, for the year in which this battle was fought; see Hist. of Herts. p. 446 : he has also made various errors in the times of the accession, &c. of the Abbots.

heard of the duke's approach, he sent the Duke of Buckingham, with some other noblemen, to inquire the reason of his coming in that hostile manner. The duke made answer that "he and his army were the king's faithful liege subjects, and intended no harm to his majesty; but only desired that he would deliver up the Duke of Somerset, who had lost Normandy, taken no care to preserve Gascoigne, and had brought the realm into its present miserable condition: they would then return to their countries without trouble or breach of peace; otherwise they would rather die in the field than suffer a continuance of this grievance."

As the Duke of Somerset was then with the king, and was himself at the head of the royal councils, this demand was not acceded to; and both parties prepared to try their strength in battle. The barriers of the town were well defended by the king's party; and the assault made on the side next St. Peter's Street, by the Duke of York, proved unsuccessful, till the Earl of Warwick, with a chosen band, forced an entrance on the garden side, in Holywell Street; and, by the terror of his name, his soldiers shouting—"a Warwick! a Warwick!" and the vigor of his onset obliged his opponents to give way. Thus aided, the duke was enabled to overpower the force opposed to him at the barriers; and after a short, but sanguinary conflict, in the

streets of the town, the royal army was defeated. The king himself, being entirely deserted, and wounded in the neck with an arrow, took refuge in a small house, or cottage, where he was afterwards discovered by the Duke of York, and by him conducted to the Abbey. The slain on the king's part amounted to about 800 ; amongst which were the Duke of Somerset, the Earls of Stafford and Northumberland, John Lord Clifford, Sir Robert Vere, Sir Bertin Entwysel, Sir Wm. Chamberlain, and Sir Ralph Ferrers, knts. besides many esquires and gentlemen. About 600 of the Yorkists were killed, but no person of distinction is recorded to have fallen on their side. The bodies of the slain were mostly interred at St. Peter's, but those of the principal nobles were, at the intercession of Whethamstead, received into the Abbey church ; and after their obsequies had been solemnly performed, they were interred in the chapel of the Virgin. That the king had not at first taken refuge in the Abbey, was considered as a fortunate circumstance, as in that case it was supposed it would have been plundered, as the town was, by the victorious party.

The second battle of St. Albans was fought on Shrove Tuesday, the 17th of February 1461. The Duke of York had been recently defeated and slain at Wakefield, in Yorkshire ; but his claims to em-

pire, which the parliament admitted, devolving on his son Edward, Earl of March, were now asserted with additional vehemence. The administration of government was still carried on in the name of Henry the sixth, but as he was a mere instrument in the hands of the Yorkists, his high spirited queen employed every means in her power to regain her lost authority, and to rescue her weak partner from bondage. Her success at the battle of Wakefield had inspired her with hopes of an eventual triumph, and she advanced towards the metropolis, where the Earl of Warwick governed in the absence of the Earl of March, who was then recruiting his army in Wales. Warwick having received intelligence of her advance, quitted London with a strong force, carrying the king with him. On reaching St. Albans he found that the queen's army had taken post at Bernard Heath, on the north-east side of the town; and his forces were quickly attacked by a strong party, which advancing to the market-place, was repulsed and driven back on the main body. The fight then became more general, and the Yorkists for some time maintained their advantage; but the van not being properly supported, either from want of skill or treachery, on the part of an inferior officer, was at length obliged to give way; and the panic spreading through all the ranks, Margaret obtained

a complete victory. Between 2000 and 3000 of Warwick's army were slain ; one of whom, Sir John Grey, of Groby, had been knighted by the king the preceding day at Colney. Warwick fled to the Earl of March : the other noblemen that fought on his side, dispersed in different directions, except the Lord Bonville and Sir Thomas Kyriell, who remained with the king on assurance of safety ; but they were afterwards beheaded by the queen's command.

“ When the King was in a manner left alone, without any guard, Thomas Hoo, Esq a man well learned in languages, and well read in the law, advised the king to send a messenger to the northern lords, and let them know that he would gladly come to them ; for he knew they were his friends, and met to serve him. The king approving of it, appointed him to carry the message, who first delivered it to the Earl of Northumberland, and returning back to the king, brought several lords with him. They conveyed the king first to the Lord Clifford's tent, that stood next to the place where the king's army had encamped. They then brought the queen and her son Prince Edward, to him, whom he joyfully received, embracing and kissing them, and thanking God, who had restored his only son to his possession. The queen caused him to dub the prince a knight, with thirty other

persons, which the day before had fought valiantly on her side: then they went to the Abbey, where the abbot and monks received them with hymns and songs, brought them to the high altar, then to the shrine, and thence conveyed them to the chamber in which the king was wont to lodge. The abbot moved the king and queen to restrain the northern men (of whom the queen's army was chiefly composed) from spoiling the town; and proclamation was made to that effect; but it availed nothing, for the queen had covenanted with them that they should have the plunder and spoil of their enemies after they had passed the river Trent, and they spared not any thing that they found was fit for them to carry away.\* The ravages thus committed were the principal causes of the subsequent ill success of the queen; for many who had been inclined to afford her assistance, now began to waver, and held back, lest they should themselves contribute to the extension of the rapine which marked this period of the civil war with more than its accustomed calamities. The rapid approach of the Earl of March, and the evident disinclination of the Londoners to aid her progress, again induced her to retreat to the north; and she quitted St. Albans a few days after the battle.

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\* Chauncy's Hertfordshire, p. 447.

Early in the following month, the Earl of March was proclaimed King, by the style and title of Edward the Fourth. He had previously made an appeal to the people, whom he had caused to be assembled round him for the purpose in St. John's Fields ; and the popular voice being confirmed by an assembly of the most distinguished personages then resident in London and its vicinity, he inounted the throne. The battle of Towton, however, was still to be fought; yet even here, the star of his fortuue obtained the ascendancy, and he became fully possessed of sovereign power. In a subsequent parliament, a general bill of attainder was passed against the chiefs of the Lancastrians, their estates were seized, and their persons proscribed. Even the possessions of some of those who were now no more, but who, when living, had favoured the Lancastrian interest, were adjudged to be forfeited to the crown. Among the estates included by this ordinance, was "the Priory of Pembroke, with all its lands, rents, goods, and appurtenances," which had been given to the Abbey of St. Alban by Humphrey, Duke of Gloucester. To prevent the resumption, Abbot Whethamsted had a bill brought into the Upper House, and by the influence of George Neville, Bishop of Exeter, who was then Chancellor, his claim was admitted; and on the twenty-second of December, in the

same year, (1461,) the King confirmed, by his letters patent, the said Priory, and all its dependencies, to the Abbot and his successors for ever. This was not the only favor which the address of Whethamsted procured for his Monastery from the new Sovereign, to whom, in the ensuing year, he presented a petition on the impoverished state of the Abbey, the revenues of which had much decreased through the distractions of the times. The King, having taken the petition into consideration, granted a new charter of privileges, by which the civil power of the Abbots were greatly augmented; and a kind of palatine jurisdiction vested in them, in many respects similar to that still enjoyed by the Sees of Durham and Ely.

The words of this ancient document, transcribed from the original, are to the following purport,—  
“ We being willing to succour the said abbey and all the possessions thereof, as much as in us lies, and all the possessions to maintain and support, and rather to augment than diminish; and also for the inward devotion which we bear and have for that glorious martyr, St. Alban, to whose honour the church is dedicated, being willing to adorn the said abbey with divers liberties, franchises, privileges, and immunities, of our special grace, and to the honour of our Blessed Lord Jesus Christ, the Holy Mary, his mother, of the said St. Alban, and

of all the heavenly court, have granted, and by this our present charter do grant, for us and our heirs, as far as in us lies, to God and the church of St. Alban, to our beloved in Christ, John, now Abbot, and the Convent of the same place, and to their successors for ever, that they shall have cognizance of all, and all manner of pleas, arising or touching of lands or tenements, within their towns of St. Alban, Barnet, and Watford, and also the hundred of Caisho, and all their whole liberty of St. Alban: and also of assizes of novel-disseisin, mort-ancestor, certificates and attaints of the said lands and tenements, as before us and our heirs, our justices, and those of our heirs assigned, to take assizes in our county of Hertford, Middlesex or elsewhere, taken, or to be taken, arraigned, or to be arraigned, or other our justices, or of our heirs, begun, or to be begun; and also of attaints, debts, accompts, trespasses, covins, contempts, deceipts, and of all other whatsoever pleas and plaints, real personal, or mixed, and pleas of the crown, within the towns, hundred, and liberty aforesaid, any manner of way arising, or henceforward to arise; whereof the cognizance of the same, or of any of them, to us or our heirs, or to our courts, or of our heirs doth belong, or in any manner of wise, ought, by the aforesaid abbot and convent, and their successors, or their attorney or attorneys in

this behalf, before such justices, from time to time, as the case shall require, to be challenged, and before the steward of the said abbot and convent for the time being, at the said town of St. Alban, or elsewhere within the liberty aforesaid, and where it shall please them, to be holden and determined. And that the said steward, so for the time being, shall hear and determine all and singular the said things, according to the exigency of the case, within the said town of St. Alban, or elsewhere within the liberty aforesaid, so that none of our justices, or of our heirs," &c. " shall anyways intermeddle within the towns, hundred, or liberty aforesaid, or any parcel thereof," &c. The charter further empowers the abbots to appoint their own justices, whose authority should be independent of all others in the kingdom; and also to have a gaol, "safely to keep felons and other malefactors, until from the same, according to the law and custom of our realm of England, they be delivered." They were likewise privileged to have within the said towns, hundred, and liberty, "assay and assize of bread, wine, beer, meat, and all other victuals, measures, and weights whatsoever."

Shortly after the signing of this charter Whet-hamsted died, and was succeeded by William Alban; of whose government not any interesting particulars are recorded. He died in 1476, and

William Wallingford, the prior, was chosen his successor. In his time the beautiful screen at the high altar was finished, at the expense of 1100 marks: but the most important event that occurred under his rule, was the introduction into the monastery of the art of printing with fusile types, which but a few years before had been brought into England by Caxton. The first book printed here was a small quarto, bearing the title of '*Rhetorica nova Fratris Laur. Gul. de Saona, ord. Minorum. Imp. apud Villam St. Albani*' 1480. In the same year were printed '*Alberti Liber modorum significandi*,' &c. and '*Incipiunt Exempla Sacrae Scripturæ*' In 1481 appeared '*In Aristotelis Physica*; lib. viii. and two years afterwards, '*The St. Alban's Chronicle*;' part of which had been before printed by Caxton: the other part was a selection, intituled '*Fructus Temporum*.\* The celebrated book since intituled '*The Gentleman's Recreation*,' which was partly compiled by Lady Juliana Berners, prioress of Sopwell Nunnery, was also printed here in 1486. This work consists of three treatises, one on hawking, another on hunting and fishing, and the third

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\* This Chronicle was re-printed by Wynken de Worde, at Westminster, in 1497; he himself mentions in the title, that "it was compiled in a boke, and also empynuted by one some tyme scole mayster of St. Albion."

on coat armour: \* the printer was a monk of this abbey, and is called by Chaucer John Husomuch. Newcome has confounded him with John Hertford, who was established here about half a century afterwards: the latter printed 'The Life and Passion of St. Alban,' as it had been translated from the French and Latin by John Lydgate, the celebrated monk of Bury. Wallingford died in August 1484, and was interred in a small chapel, which he had built for the purpose near the high Altar; but this has been destroyed, together with his tomb.

During the times of the three abbots last mentioned, Henry the Sixth and Edward the Fourth were frequently entertained at St. Albans; but after their deaths, the favour of the sovereign was in a great measure withdrawn. In the short reign of Richard the Third, the abbey received some slight manifestation of royal kindness; but his successor, Henry the Seventh, appears to have kept the temporalities in his own hands till the year 1492, when he permitted Thomas Ramryge, corruptly spelt Ramridge, to be appointed abbot. How long he continued in this office is uncertain, as scarcely any of the records of his government are known to exist. That he was living till the

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\* This Book has been lately re-printed in London, in a very costly manner.

Twenty-second of Henry the Seventh, (anno 1507,) is evinced by a rental of lands and tenements purchased by him in that year.\* Newcome imagines that he survived till 1523, “when Wolsey, then bishop of Winchester, archbishop of York, chancellor of England, the pope’s legate, and a cardinal, thought proper to resign his bishopric, and take this abbey *in commendam*.” He was interred within a most elegantly carved monument, or chapel, which he had built for the purpose in the choir.

Wolsey is supposed to have applied the revenues of the Abbey in aid of the charges incurred in founding two new Colleges at Oxford and Ipswich; but when he was convicted on the statute of prenunire, in October, 1529, all his property was declared forfeited to the King, Henry the Eighth. On his obtaining a pardon in the succeeding year, he was permitted, among other titles, to retain that of Abbot of St. Alban; but Henry reserved all the revenues to himself. Wolsey dying in the September following, (anno 1530,) Robert Catton was made Abbot; and, although he has been charged with exercising the functions of his government, merely at the will of the King’s agents, there seems sufficient reason to doubt the entire validity of

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\* Newcome’s St. Alban’s, Appendix, No. x.

the accusation. He is admitted to have continued Abbot till the year 1538; and in December of that year, Legh and Petre, two of the commissioners appointed to visit the Abbey, transmitted a letter to the Lord Cromwell, in which occur the following passages.

"Please it your Lordship to be advertised. At our comyng to St. Albans on Thursday last, we beganne a visiatcion among the monkes, the abbot being then in London. And because we wolde the more fully knowe the hole state of all thing, tarred the longer in the examination of them. And upon Friday last we sent a monition for the Abbot to appear before us, who came hither on Saturday before none: whosome we have likewise as fully examined upon all things as we might. And althoug, as well by the examination of the Monkes, as by the confession of the Abbot himself, there doth appear confessed and fully proved, intire cause of deprivation against the Abbot, not only for breaking the King's, injunctions, but also for manifest dilapidations, making of giftes, negligent administration, and sundry other causes; yet by what meanes we know not, in all communications or motions made concerning any surrender, he shewith himself so stiff, that as he saith, he would rather choyse to begge his bredde all the days of his life, than consent to any surrender. We have everich of us se-

verally, and also altogether, communed with him, and also used all fresh motions as we thought must most further that purpose ; but he continueth always one man, and waxeth hourly more obstinate, and less conformable: whether he doo so upon trust and confinance, of any friendship, we know not. The premisses we thought our bounden duty to signifie unto your lordshippe, most humbly beseeching the same, that we may know the King's highness further pleasure by you; whether we shall continew in the proofs of deprivation against him, and so deprive him according to the Order of Justice without longer delaye: which don, the house will be in such debt, that we think no man will take the office of abbot here upon him; except any doo it only for that purpose to surrender the same into the Kinge's hands. And by these means we think this thing may most easily be, and with more spede be brought to the Kinge's highness purpose,"\*

Now the whole tenor of this letter evinces, that the Abbot referred to by the Commissioners, was determined not to become a willing accessory to the surrender of his possessions; and as Richard de Stevanache, or Boreman, who succeeded Catton, is recorded to have been made Abbot, "with no

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\* The original of this Letter is in the British Museum :  
Cott. MSS. Cleop. E. 4.

other view than to make a surrender in form," there is a strong probability that Catton was still Abbot when the letter was written; and that, to use the words of the record, he was deprived "according to the Order of Justice, without longer delaye." Boreman, the new Abbot, who had previously been Prior of Norwich, surrendered on the fifth of December, 1539; and for his ready compliance, had an annual pension granted him of 266l. 13s. 4d. The prior was also pensioned in the sum of 33l. 6s. 8d and smaller sums were granted to the remaining Monks, of whom there were then only thirty-eight. The entire revenues of the Abbey were estimated, according to Dugdale, at 2102l. 7s. 1 $\frac{1}{4}$ d. yearly: according to Speed, they amounted to the annual sum of 2510l. 6s. 1 $\frac{1}{4}$ d.

The possessions of the dissolved monastery were very quickly dispersed among the interested courtiers who had favoured the King's views. The monastic buildings, with all the ground lying round the Abbey Church, and the Parish Church of St. Andrew, which stood near the north side, were granted to Sir Richard Lee, in February, 1539-40: and Sir Richard had scarcely taken possession, when he began to demolish the whole. Great part of the materials was sold. The remainder was appropriated to the enlargement and reparation of the Nunnery at Sopwell, which also had been

granted to Sir Richard, and was afterwards his chief residence. The Abbey Church was not included in the grant, but continued in the Crown till the year 1553 ; when Edward the Sixth sold it to the inhabitants of St. Alban, for the sum of 400l. This bargain was afterwards confirmed by a clause in the Charter of Incorporation granted by the same Monarch, wherein it was enacted that the late parish or chapelry of St. Andrew, should form part of the borough of St. Alban, and ‘ the Abbey Church be called the Parish Church of the said borough.’



THE

*ABBEY CHURCH.*

In whatever direction the stranger approaches St. Albans his attention is immediately arrested by the venerable appearance of the Abbey, which is perhaps not only the most antient, but also the most perfect building (if we consider the number of centuries it has lasted) to be found in the island.

The external appearance of this fabric, when beheld from a distance, is dignified and imposing; but when nearly approached, it loses part of its effect, from the rude mixture of Roman tiles, flints, bricks, stones, &c. which appears in its walls, and which excites a stronger idea of dilapidation than the real state of the building will justify. The tower seems the most perfect, probably from having been covered with a coat of strong plaster, part of which is worn off. The battlements and spire are of a later date than the lower portion of the tower, which is divided by bands into three stages: the uppermost exhibits two double windows on each side, (latticed,) having semi-circular arches ranging beneath a larger semi-circular arch: in the spandril between

the large and small arches, and also above the former, are various diamond-shaped apertures, evidently constructed to give issue to the sound of the bells, which are hung in this compartment of the tower. Below the windows, in the middle division, are four double semi-circular arched openings on each side, which admit the light into a narrow passage formed in the walls; these also have larger semi-circular arches above them, and every double opening has a thick heavy column in the centre. In the stage beneath these are eight circular windows, which admit light into the belfry.

Along the upper part of the south and north walls of the nave, extends a range of narrow pointed arches, reaching to the transept; these appear to have been altered into this form from round arches, and were formerly opened as windows, but are now for the most part stopped up: in the aisles below, the windows are few and irregular. The whole eastern part of the church is furnished with plain battlements; the buttresses are strong and massive. The south-east side displays some remains of elegant fly-buttresses, which rose from the aisles to the upper part of the choir, the windows of which are pointed. The chapel of the Virgin (now used for a grammar school) exhibits some beautiful architecture in the forms and ornaments of its windows; but most of these have been

mutilated, and miserably patched and disfigured. The east end of the choir and the extremities of the transept are terminated by turrets, rising above the roof, and embattled: two or three of these appear to be of the Norman era, but the others are of a subsequent date. The prospect from the summit of the tower is extensive and diversified. On the opposite sides of the north door-way are two well sculptured leaves, worthy remark, perhaps, inasmuch as they form the capitals of pillars, without any other band or moulding.

The principal entrance is at the west end, beneath a projecting porch, opening by a high pointed arch, supported on massive buttresses, and ornamented with several mouldings; the outermost of which rests on two human heads, greatly mutilated. Above the arch are shields, displaying the arms of Offa, *three crowns*; and the abbey arms, *azure, a saltire, Or*, which is also to be seen in many other parts of the building. The inside of the porch has been elegantly ornamented with pointed and trefoil arches, sustained on clustered pillars of what has hitherto been deemed purbeck marble, but an eminent mineralogist of the present time, is of opinion that they are composed of small pebbles, strongly cemented together by an almost impenetrable composition, and the ravages of time having marked its progress upon some of them,

they are falling away in small particles, which strongly tend to corroborate this opinion. In the centre are three clustered pillars, with a pointed arched doorway on each side, having three pointed arches above. The doors are of oak, and finely carved into trefoils, quarterfoils, and other ornamental forms.

The interior of the church has a grand and striking appearance on entering at this porch; the extensive aisles, the lofty arches, the beautiful painted ceiling, and the various specimens of rich sculpture and architecture, presenting themselves at one view, cannot fail to draw forth the admiration of the visitor, and excite a considerable degree of interest in the curious.—At this entrance all visitors, desirous of viewing this ancient and venerable fabric to the most advantage, ought invariably to be introduced.

Immediately over the west entrance is a very large and pointed arched window, nearly filling the whole space between the side walls of the nave, and divided into numerous lights, by mullions and transoms. By the intersections of the upper parts, several diamond-shaped lights are formed; and others are ornamented with cinquefoil and trefoil arches: the outer moulding rests on corbel heads. Below the window runs an embattled parapet, much dilapidated; on each side

the entrance beneath is an ornamental pointed arch; and beyond, on a line with the columns of the nave, is a half column, rising from the ground and sustaining the mouldings of the most western of the great arches. The west end of each aisle appears to have been originally open like the porch, and has been similarly decorated with ornamental arches and clustered columns of supposed purbeck marble, now in a sad state of mutilation.

The columns and arches of the nave display much grandeur, though many of them bear marks of singular dissimilarity from all the rest; and the different styles of architecture may be distinctly and progressively traced from the time of the Normans to the reign of Edward the Fourth. The three first columns on the north side, and four first on the south, are uniform and clustered; each of them being composed of four circular pillars, united with four hexagonal ones. From these columns spring uniform pointed arches, having many plain round mouldings, the outermost of which meet together and terminate in points. The fourth arch on the north, or rather the column that supports its eastern extremity, decidedly marks a distinct era in the time of building: the lower part of the column, from about one foot

beneath where the mouldings rest, being entirely constructed with Roman tile, and of far more solidity than any column that has yet been noticed.

Immediately above the four large arches just described, on the north side, is a range of eight elegant pointed arches, though somewhat flat, rising from clustered pillars, and each being subdivided into two lesser pointed arches, separated from each other by three small columns. In the middle of the space, above the small arches, is a circle, pierced with four fleurs des lis, the points inward. All these arches are ornamented like the larger ones, by numerous plain round mouldings; and also by a sort of diamond chain, carried along the angles between the columns, continued over the extremity of the small arches, and running beneath the inner mouldings of the large arches: a line of the same kind of ornament is continued in a sort of band along the edge of the passage, which has been formed between this tier of arches and the wall. A third range of pointed arches, rising above the former, extends to the roof: all these arches have plain mouldings, springing from triple columns on each side; the space between each column is broken by two hollows reaching from the base to the bands of the capitals. The mouldings of the two most eastern

arches are varied from the others, by a line of diamond chain-work, carried along the centre.

The three first arches of each tier, on the south side of the nave, are exactly similar to those on the north, above described, excepting that the spaces between the triple columns which support the upper arches are left plain; and that, under each of the double arches, is a single pillar, with a capital of foliage: the pillars that corresponded with these on the north side are destroyed. The two next of the great arches are also similar, as well as the double range of arches over them, excepting that the fleurs des lis of the spandrels are here continued in a quatrefoil: some of the uppermost pillars on this side are gone. The large column which supports the fifth great arch, is of more considerable magnitude than any yet described, and has flat sides on the north and south.

The general forms of the remaining arches and columns, on the south side, between this tier and St. Cuthbert's Screen, which crosses the nave at the tenth column, are similar to those already described; but the smaller parts are varied; and in particular, the mouldings of the large arches, which are more numerous, and otherwise different. The outer mouldings also, though they meet as before, do not terminate in points, but in human heads: these are well sculptured in bold relief;

and represent an Abbot, a King, a Queen, and a Bishop. Above them, beneath a line of roses that runs below the band under the range of double arches, are shields of arms, probably so placed in allusion to the sculptures,—that over the Abbot displays the Abbey Arms; that over the King has the arms of Mercia; above the Queen are three lions passant; and over the Bishop are the arms of Westminster; a cross fleury between five martlets. Two other shields, with three lions passant on each, range in a similar manner, on the opposite sides of those just mentioned.

Above the large arches, runs a series of double pointed arches beneath a larger one, as before; yet these are more ornamented. The columns are clustered, as in the former instances, but the diamond chain-work at the angles is here exchanged for roses: and the capitals of the smaller columns are carved into foliage, instead of being left plain like the others, and like the larger capitals of their own range. The heads of the double arches are also varied by the under parts being expanded into a sort of trefoil; the spandrels above them are smaller, from an extension of the mouldings; and the centre of each spandrel is only pierced into a triplet of fleurs des lis, in place of a fourfold one. The outer moulding of the larger arches terminate in corbels of human and animal heads, all varying

both in form and expression. The arches of the third or upper range are pointed, having plain mouldings, clustered pillars, and flats in front, as before; but the extreme mouldings rest on small heads, instead of being supported on the band, which in the other upper ranges crosses the middle of the flat.

Every part of the building yet described from the west end, is constructed of Tottenhoe stone; a very fine and close-grained free-stone, obtained from the quarries at Tottenhoe, in Bedfordshire. The parts next to be described, with the exception of the screens, the choir, and presbytery, are of Roman tile, as every where appears, on piercing through the thick covering of plaster that has been spread over the walls; and this circumstance combined with the historical information previously detailed, establishes the fact of all the ancient portion of the church being exclusively of Abbot Paul's erection: for the style is so entirely similar, that it will not admit of two eras; and there is no other part in the whole fabric that can, with the least propriety, be attributed to him. Its simplicity is indeed remarkable, and would well accord with a prior date; but to assign this in the face of all record, would be to falsify fact in the support of an hypothesis.

The fourth column on the north side from the west, marks the extremity of the Norman church in that direction: from this to Saint Cuthbert's screen, there are five other columns of the same massive construction and magnitude. One of which is called the Hollow Pillar, from the upper part containing a short circular flight of steps, which has led to a door-way that once opened upon the leads of the north aisle. These columns support plain semicircular arches, over each of which is a short round-headed window, now glazed with lights in the pointed form. Above each of these, and nearly reaching to the roof, has been another semi-circular arched window, now filled up, the apertures of which open wide into the church, but contract gradually to the outward wall: these are all similar, except the one to the west, which has been widened, and pointed, in conformation to the improved style.

### *St. Cuthbert's Screen*

Is of Tottenhoe stone, finely sculptured in the pointed order, but is not entirely uniform; the northern part extending into the aisle, and the parts being varied. The west front has seven canopied niches in the centre, terminating in pin-

nacles of rich workmanship : below these have been various smaller niches, in one of which has been a piscina. On each side the centre is an ornamented, pointed, arched door-way, with blank arches above, opening into the baptistry. Beyond that to the south were three other canopied niches, and below these, four ornamental trefoil arches. Beyond the other door was another receptacle for holy water, in the middle of a range of seven small niches ; and above them four other niches, reaching upward towards the arch. The east front is much less embellished, it having only a double range of blank pointed arches, divided by a kind of cornice, embattled. The summit of the screen is broken by a range of trefoil ornaments and foliage. Some of the sculptured parts are defaced and broken ; and all the minute parts are obscured by whitewash.

### *The Baptistry*

So called, from its containing the Font, is a continuation of the nave, and comprehends the space between St. Cuthbert's screen and the first or most western arch of the tower. Here are three square massive columns on each side, supporting as many arches, with a double range of semicircular-headed recesses for windows, ranging over them as before ;

some of which are glazed in the pointed form, but the greater number has been filled up.

### *The Choir*

comprehends all the space between the west arch of the tower, and the altar screen. The tower itself is supported on four noble semi-circular arches, springing from uncommonly massive piers. Above these arches, under the belfry floor, is a passage going round the tower, and opening in front by a treble range of double semi-circular arches, each of the latter being divided from each other by a short and thick column: several of the capitals are formed by a single Roman tile, and not any two of the columns are exactly similar. The light of the belfry is admitted into the choir through a circular opening in the centre of the floor, which has been surrounded by a railing, and covered by some open work above, to prevent accidents.

On passing beneath the east arch of the tower, the architecture is seen to assume a new form. On the south side are three large blank pointed arches, and two similar ones on the north; all these seem to have been formed against the original walls which probably terminated at no great distance from the point where Abbot Ramryge's monu-

ment on the one side, and Abbot Whethamsted's on the other, abut against the ancient columns, and beyond which no part of the Norman church is now to be discovered, excepting in the passages which run through the walls, and in which the Roman tile may be traced further eastward.

The monument of Ramryge fills up the lower part of a large pointed arch, which was originally open to the north aisle, and is ornamented with fluted and groined mouldings. The arch opposite to this is blank above; but the under part includes the neat monument of Abbot Whethamsted.— Above the large arches, on each side, is a range of pointed arches with trefoil heads; some of these are blank, and others open into the triforium, which is continued through the walls of the whole church: over these are three pointed arched windows on each side. The altar is approached by a short flight of steps.

### *The Altar Screen*

or, as it is more commonly denominated, Wallingford's Screen, which separates the Choir from the Presbytery, is one of the most beautiful pieces of stone-work in England, and very highly illustrative of the improved taste in architectural sculpture, which distinguished the age of Edward the Fourth.

Its proportions are extremely elegant; and though the masonry, that now forms the middle part of the west side, is of a more recent date, and of inappropriate execution, yet the whole appearance is graceful and interesting. This front may be more clearly described as consisting of three divisions, a centre and two wings; the latter being perfectly symmetrical. The lower part of the centre display a double series of small niches, with rich canopies; above are several stages of square compartments, the upper ones terminating in trefoil heads, with finials and pinnacles above, and a cherub on each rib; which are more recent, and appear to have been inserted in the room of a representation of the crucifixion, or some other subject, which the zealots of the reformation deemed profane or irreligious. Over this are five elegant canopies, ranging under the rich cornice and open-work which forms the entire summit of the screen. Adjoining the centre on each side, and forming a division of each wing, are three large and finely ornamented niches, with tower pedestals, and canopies; the uppermost embellished with sculptures of lambs between pelicans. The central divisions of the wings have a pointed door-way below, and two large canopied niches above. At the sides of the door-way, are ranges of quatrefoils in circles; and above are oak leaves, and shields of arms; that

to the south contains England and France quarterly and the other the arms of Whethamsted. The extreme division of each wing is similar to those adjoining the centre; the angles between the divisions are each adorned with six small niches, reaching to the summit. Almost all the niches are beautifully sculptured, with ornamental trefoil arches; some pierced, others in relief. The space between the screen and the arch against which it abuts, on each side, is ornamented with canopied niches, and pinnacles to correspond. The east front of the screen is much plainer than that to the west. The centre is a flat blank arch, ornamented with circles of quatrefoils, and smaller trefoil arches within; over it is the abbey arms, supported by angels, with a canopied niche above: over the door-ways are the arms of Whethamsted, with similar niches. Higher up are plain narrow trefoil-headed arches, with small buttresses and pinnacles; and above the whole is a very rich cornice of vine leaves, fruit, and tendrils, crested by ornamental open work.

### *The Presbytery*

Includes the space between the altar screen and what is now the east end of the church; but was formerly open to the Chapel of the Virgin, by

three high pointed and well-proportioned arches, springing from clustered columns. On each side, beyond the large pointed arches against which the screen stands, is another high pointed arch, also springing from clustered pillars, and similarly ornamented with round and fluted mouldings: under that on the south side is the monument of Duke Humphrey; and beneath that on the north an ancient watch-tower, or gallery of wood, in which the monks were stationed to keep watch over the shrine of St. Alban. On the frieze of this gallery is a series of carvings in high relief, representing the most memorable events of Saint Alban's history, and other singular subjects. In the pavement in the middle of the presbytery is a stone thus inscribed:—

S: ALBANUS  
VEROLAMENSIS  
ANGLORUM  
PROTO-MARTYR  
XVII JUNIJ  
CCXCVII.\*

This is surrounded by smaller stones, in which are six hollow places, said to have been formed to

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\* This date must be erroneous, if the martyrdom of Albanus actually took place, as stated, in the Dioclesian persecution.

receive the feet of the shrine. The windows above the large arches are pointed, with trefoil heads, similar to those of the chancel. The great east window has a double pointed arch below, with trefoils; and a larger pointed arch above, with a catherine-wheel in the centre: on each side is a narrow pointed arched window.

### *The Transept.*

Returning through the choir to the transept, the simplicity of the Norman part of the Church again displays itself; though the large windows at each end are of a different style and age. That to the south was constructed about the year 1703, when the former window was blown down by the fury of the wind during the great storm, and has little claim to beauty: the north window is more highly embellished, and divided into numerous compartments by mullions and transoms. On each side of the transept is a series of squat semi-circular arches, supported by short heavy columns, and half columns, with very large capitals; the upper part of each of which is commonly a single Roman tile: the columns are of stone. These arches are ranged in fours, and over every two of them is a semi-circular indent, rising from the middle of the ca-

pitals: not any of the colums are similar; some of them are quite plain; others have single or double bands. The general form of these arches bears a striking similitude to that of the arches in the inside of the tower; and like those, they open into the passage which runs through the wall of the whole Church. In this south part of the transept have been several Chapels; and in a recess of the wall, was a seat for the watch Monk, who had the care of the respective altars: the door-way, which led from the upper part of the cloisters, has been walled up.

Beyond the south end of the transept, but opening into it by a flight of several steps, and running parallel with it, is a short covered passage, which probably communicated also with the Abbot's chambers, and with the cloisters. Against the wall, on each side, is a range of elegant intersecting semi-circular arches, ornamented with beaded mouldings, springing from slender columns, with well sculptured, and singularly curious capitals. All the sculptures are different, and in tolerably good preservation; though the humidity of the place has destroyed their original sharpness. Some of them represent wreaths of foliage; others display the heads of entwined snakes: on one is a human mask, with the stems of leaves issuing from his mouth on each side; and on another three

very singular grotesque figures, a kind of trio of Bacchants. Those at the sides are in sitting positions, but leaning backwards, as if to make room for the centre figure, which is formed by the head of a zany, apparently gorging a considerable quantity of fruits: one of the side figures is sustaining a sort of club, in a threatening attitude, as if to compel him to the performance of his task; the other is holding what appears to be a leatherne bottle. These sculptures, as well indeed, as all the columns and arches, are of Tottenhoe stone. At what period this passage was constructed, is very difficult to determine. It must have been subsequent to the erection of the transept; and yet the Saxon intersecting arches, and grotesque carvings, would seem to mark a prior era.

### *The Aisles*

are of the same length as the present Church: the west end of each appears to have been onc inclosed to the first large column, and to have been ornamented with slender, clustered, and single Purbeck pillars, sustaining pointed arches, with plain mouldings. Some parts of the roof of the aisles are vaulted with stone, having groined ribs intersecting, and resting on the great

columns on one side, and on pilasters of clustered columns on the other. In the south aisle, between the west end and the transept, are several pointed arched windows; mostly divided by mullions into two lights, with a trefoil above each; and in the point above a quatrefoil. In one of these windows was a representation of the martyrdom of St. Alban, in painted glass: only a few fragments of which remain in the crockets. On the wall below was the following inscription, now almost defaced.\*

This image of our frailty, painted glass,  
Shews where the life and death of Alban was.  
A knight beheads the Martyr; but so soon,  
His eyes dropt out to see what he had done;  
And leaving their own head, seem'd with a tear  
To wail the other head laid mangled there:  
Because, before, his eyes no tears would shed,  
His eyes themselves like tears fall from his head.  
Oh! bloody fact, that while St. Alban dies,  
The murderer himself weeps out his eyes.

In zeal to Heav'n, where holy Alban's bones  
Were buried, Offa rais'd this heap of stones;  
Which, after by devouring Time abused,  
Into the dying parts had life infused;  
By James the First, of England,† to become  
The glory of Alban's Proto-martyrdom.

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\* Chauncy's Herts. p. 472.

† This alludes to some repairs which the Church underwent in the time of James, and which, by the most gross flattery, were thus attributed to that King.

Adjoining to the door-way, that originally formed the principal entrance on the south, but is now closed, is an ancient piscina, beneath a recessed arch, in the pointed style, ornamented with various plain mouldings, and springing from three short and slender pillars, clustered on each side. The piscina itself is also sustained on three slender clustered pillars, and has a canopy above it, with a cinquefoil arch ; over which is a triangular compartment, containing the remains of a mask of a Bacchus encircled by vine leaves, now much mutilated, and additionally obscured by white-wash.

The screen-work before the door-way just mentioned, is very beautifully sculptured in the pointed style, and consists of three divisions. The arch of entrance springs from slender pillars on each side, from the most central of which rises a range of trefoil indentations, with half circles above : in the spandrels are the Abbey arms, and the old arms of England and France quarterly. This forms the middle division : the others are uniform, each consisting of a niche, with fan-work above, and a finely-sculptured pedestal of blank arches, with a capital of foliage beneath ; the statues are gone : both niches have two slender pillars on each side. Over the square mouldings, which terminate all the divisions, is a cornice ornamented with a tendril of vine leaves, and finished above

by a range of pierced trefoils and vine leaves. These are partly destroyed ; and the sharpness of all the sculpture has been injudiciously obscured by thick whitewash. The door itself is ornamented to correspond, with rich carvings of oak, and vine leaves, quatrefoils, &c. executed in a bold and able manner. This entrance is generally called the Abbot's Door. The north aisle does not display any thing particularly remarkable ; excepting, perhaps, as presenting a larger part of the Norman Church than that on the south. Between the columns in this aisle were several altars dedicated to different saints.

### *The Ceilings*

of the nave, transept, and choir, are of wood, formed into square compartments, and painted. That of the nave is of chesnut : every principal beam is supported at the sides by a smaller one, placed obliquely, and displaying on the lower part the carving of a monk, angel, or other figure, with a shield of arms. Every compartment, from the west end to the eleventh range from the arch of the tower, has the initials of *Jesus Hominum Salvator*, in the centre : the others have those letters alternately with circles, containing half-

length angels holding shields of arms. The ceiling of the south part of the transept is similarly divided by square compartments painted into circles, alternately displaying the letters *J. H. S.* as before, and angels sustaining shields of arms. The northern part of the transept is embellished in the same manner, with the addition of an indifferently executed painting in the centre, of St. Alban's Martyrdom. A representation of Offa seated on his throne, over an arch, in the north aisle, is probably of the same age. The ceiled roof of the choir is more highly embellished, and is also varied in form: it exhibits, in alternate compartments, the Holy Lamb, on a mount, *vert*, with the banner of the Cross, *gules*, ensigned with a cross *botone*, *or*, and charged with the star of Bethlehem; and the eagle of St. John standing on a mount, *vert*: these devices were those assumed by Abbot Whethamsted, in whose time the cielings of the nave and chancel were certainly constructed, and most probably those of the transept. Besides these figures, the ceiling of the chancel displays various shields of arms of the nobility and gentry who contributed towards repairing this Church about the year 1623: in that year also collections were made by brief for the same purpose. Over the eastern front of the great

arch of the tower, are these lines, in allusion to Whethamsted :

Sic ubicunq. vides sit pictus ut Agnus et Ales  
Effigies operis Sexti Patris ista Johannis.  
Esse vel in toto juvisse vel infaciendo  
Est opus hoc unum causavit eum faciendum.\*

### *The Chapel of the Virgin,*

The only part of the building itself that remains to be described, is now completely separated from the church by the arches having been walled up, as already mentioned. Though formerly one of the most elaborate and beautiful parts of the whole structure, it is now one of the most dilapidated and ruinous. Its windows were finely ramified, and adorned with circles, trefoils, quatrefoils, &c. and its ornaments were equally rich and appropriate. Its arches were elegantly pointed; and every part appears to have been well-proportioned and truly worthy of praise. The east end, now used as the school-room, still displays traces of fine sculpture, in ranges of figures surrounding

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\* These lines were most probably written by Whethamsted himself, who caused many Latin verses, in allusion to different subjects, to be inscribed on various parts of the church.

the windows, and even yet exhibiting an air of gracefulness, though most lamentably obscured by whitewash. The original pavement has been covered by a boarded floor, so that no sepulchral memorials are to be seen; though it is probable that there are such beneath. Across what may now be called the anti-chapel, a low wall has been erected, in order to form a passage for the convenience of the inhabitants of the town.

The entire length of the Abbey Church, including the west porch, and the Chapel of the Virgin is 539 feet; of which the Chapel measures about 100, and the porch eighteen. The breadth of the transept is nearly thirty-two feet; its extreme length 174. The breadth of the body of the Church is seventy-four feet and a half; that of the choir and chancel, thirty-four feet, eight inches; that of the nave, from the inner parts of the columns, thirty feet; and that of each aisle, twenty-two feet, three inches. The circumference of the clustered columns is eighteen feet; that of the ancient piers of the nave, is thirty-one feet, nine inches: the circumference of the columns which support the tower is much greater. The height of the tower, according to Newcome, is 144 feet. The extreme breadth of the Virgin Chapel is seventy-six feet, six inches; of the mid-

dle part, thirty-five feet, nine inches ; and of the east end, scarcely twenty-seven feet.

### *The Sepulchral Inscriptions*

in this Church are very numerous : though the monuments are but few, yet that few exhibits some extremely interesting specimens of architectural grandeur ; and, but for the great devastations that have been wantonly committed amongst them, (chiefly by the soldiery of Cromwell, and the more recent appropriation of many of the ancient slabs to the reception of modern monumental records,) would have proved an interesting source of amusement and information to the antiquary. From the principal ones that remain, we have made the following selection.

#### DUKE HUMPHREY'S MONUMENT.

This magnificent sepulchre was erected in the time of Abbot Whethamsted, whom Mr. Gough has most appropriately styled, ‘ the *Wykeham* of his time,’ in allusion to his skill in architecture. It consists of an upper and a lower division, (separated by a fascia,) filling up the whole space beneath one of the large arches of the presbytery, and having a similar front both to

the north and the south. The lower division, or canopy, consists of a large open pointed arch in the centre, with a smaller one on each side; and beyond them a fourth and fifth arch in relief. The open arches are divided by rich pendants, and the mouldings of the arches are charged with tendrils of vine-leaves: the roof of the canopy is richly sculptured into fan-work. The blank arches on the sides, are separated into two compartments, displaying some minute ornaments, and many shields of the arms of Whethamsted in quatrefoils, under a cornice of wheat-ears, in vases on pedestals; which also appear on the canopy. The capitals of the pillars are charged with oak-leaves. In the various spandrels of the arches are ten shields of the Duke's arms, and of France and England in a border: these are seven times repeated on the fascia, of a larger size; and four of them are surmounted by ducal coronets, encircled by vases of wheat-ears; the other three are surmounted by helmets and mantles; but the crests are destroyed. The upper compartment displays a variety of beautiful niches, with canopies, pinnacles, and finials; together with rich open-work, and close arches in relief. In the niches, on the south side, are statues of seventeen Sovereigns, called by Sandford, the Duke's royal ancestors; but Mr. Gough seems inclined to

suppose, from one of them sustaining a Church, and from other circumstances, that they were intended to represent the Kings of Mercia. They are extremely inelegant in form, and as squat as if they had been modelled in clay, and compressed by a heavy weight. The same number of statues originally stood on the north side; but all of them are now lost, with the exception of one, which has been placed in a niche on the south side, to supply the room of one that was stolen a few years ago. This monument is secured on the south by an iron grating, painted blue: the expence of erecting it, amounted to 434l. 6s. 8d.\* The body of the Duke was accidentally discovered in the vault beneath in the year 1703; and was then lying in pickle, in a leaden coffin inclosed by another of wood. Since that period the skeleton has been rudely handled, bone after bone having been purloined by the curious, till very few remain. On the east end of the vault was painted a crucifix, now partly obliterated, with chalices to receive the blood as it drops from the wounds.† At the extremity of the south aisle, near the Duke's monument, is a latin inscription to his memory, which, according to Sandford, in his Genealogical History, was written about sixty

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\* For list of Funeral Charges, &c. see Appendix.

† Vide Plate annexed, 'interior view,' &c.

years before his time, by Dr. Westerman, parson of Sandridge and Bushey. Which may be thus englished:

SACRED TO THE MEMORY OF THE BEST OF MEN.

Interr'd within this consecrated ground,  
Lies he whom Henry his protector found :  
Good Humphr'y, Gloster's Duke, who well could spy  
Fraud couch'd within the blind impostor's eye.  
His country's light, and state's rever'd support,  
Who peace and rising-learning deign'd to court;  
Whence his rich library, at Oxford plac'd,  
Her ample schools with sacred influence grac'd ;  
Yet fell beneath an envious woman's wile,  
Both to herself, her king, and country vile ;  
Who scarce allow'd his bones this spot of land,  
Yet spite of envy shall his glory stand !

ABBOT WHETHAMSTED'S MONUMENT.

The monument or Chapel of Abbot Whethamsted, which occupies the lower part of one of the great arches of the choir, is built on a very simple, but elegant design. The lower part is a canopy, opening by an obtuse pointed arch, with a fretted roof: above is a rich cornice, with the Abbot's arms, three ears of wheat, several times repeated; and the inscription, **VALLES HABUNDABUNT**, in relief, on each side of the monument. Over this is a range of square compartments, containing quatrefoils, each displaying some ornament, as a rose, a mitre, the Abbey Arms, &c. The inner

fascia is charged with lilies, dragons' heads, and objects of excellent sculpture. Beneath the canopy is a blue slab, on which was a brass figure of the Abbot, *in pontificalibus*; but this has long been stolen. The vault beneath was opened a few years ago by Mr. Gough and others, but not any thing was discovered in it: several circumstances conduced to excite the supposition that it had been previously opened, and that surreptitiously. On the wall above the monument, on the south side, is this inscription:—

JOHANNES

De loco frumentario.

Quis jacet hic? Pater ille JOHANNES nomina magna  
 Cui WHETHAMSTEDIO parvula villa dedit  
 Triticæ in tumulo signant quoque nomen aristæ  
 Vitam res claræ, non Monumenta notant.

#### ABBOT RAMRYGE'S MONUMENT.

The beautiful Monumental Chapel of Abbot RAMRYGE is immediately opposite to that of Whethamsted. The sculpture is extremely fine, and mostly in good preservation; and very sharp; though many of the ornaments are exceedingly minute. The roof is most elegantly sculptured into rich fan-work, with pendants of quatrefoils, and circles of the same. At each end are three large niches, with rich canopies, the insides of which are

adorned similarly to the roof with quaterfoils; and several smaller niches running up between them, with towers in relief over the canopies. Below the niches is a cornice of foliage, with human and animal heads at the angles: one of the heads has the stem of a vine tendril issuing from his mouth. Beneath the cornice, at each end, are three shields of arms, with rams for supporters, in bold relief, and wearing collars, on which are the letters RYGE; thus forming rebusse of the abbot's name: among the arms are those assnmed by Ramryge, three eagles on a bend. On each side of the monument is a double range of cinquefoil-headed narrow arches; the upper range finely pierced: and below are various minute ornaments in relief, sculptured on the square extremities of an embattled cornice. One of these ornaments has an old man's head and body united to the tail of a fish, and leaning on a crutch: the letters RYGE are also repeated in this part. Over the door that opens into the monument from the choir, are several small sculptures, as a lion, a dragon, two rams, a shield with the abbey arms, &c. and in the spandrils of the arch is a mutilated representation of the martyrdom of St. Amphibalus. On other parts, are various shields of arms, with flowers, foliage, vine tendrils, &c. together with a shield of the five wounds, and others displaying the

instruments of the crucifixion. On the south side, also, is a double range of niches, with canopies richly worked, and terminating pyramidically over the arches between. Round the upper part of the monument, is the inscription *sancti spiritus assit nobis gratia; veni sancto spiritus repte tuorum corda, fidelium et tui amoris in eis ignem ascende, Amen.*

In the pavement of the choir are many slabs in memory of Abbots, and other personages who were interred beneath: some of them display remains of rich brasses; but the greater part have impressions only, the brasses having been either stolen or destroyed. The most perfect brass now left, is a full length figure, mitred, *in pontificibus*, of Abbot THOMAS DE LA MARE,\* under a rich canopy, curiously ornamented; round the verge was the following inscription, great part of which is yet remaining:

Hic jacet Dominus Thomas, quondam Abbas hujus Monasterii.

Another brass displays the figure of a Monk, holding a heart dropping blood between his hands

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\* A few years since, the remains of a late inhabitant of the town was interred beneath this brass, when no vestige of coffin or bones was discovered; and it is not improbable that this vault may have shared the same fate as that of Whethamsted's, to which it is contiguous, and have been also surreptitiously opened.

over his breast. From his mouth proceeds a label, with the verse *Cor mundum crea in mea Deus* : and beneath his feet is this inscription :

Hic jacet frater ROBERTAS BEATHER, qudm,  
huj' Monasterii Monachus qui qdraginta sex annis  
continuis et ultra ministrabat in diversis officijs maioribus  
et minoribus covent' monasterij prescripti Uidelics. In  
Officijs Tercij poris Coquarij, Refectorarij, et Infirmarij,  
et in officiis subrefectorarij et speru covent',  
pro cui' aia fratres carissimi funde' pces dignemini ad  
judicem altissimu piissimu dnm ihm. Christu. Ut  
concedat sibi suor Veniam peccator. Amen.

On another slab is the figure of an Abbot, mitred, beneath a canopy having the Abbey arms in the centre ; and over it, a radiated heart, with the word *CREDO*. At the corners of the slab were the emblems of the evangelists; and round the verge was a text from the book of Job, with an animal or flower between each word. Below the feet of the Abbot is inscribed,

Hic quida terra tegiter, Peccati solvens debitu.  
Tui nome no imponiter. In libro Vitae sit coscriptu.

Another brass, with a mutilated inscription, displays the figure of Sir Anthony Grey, Knight, son and heir apparent to Edmund Lord Grey of

Ruthyn, (created by Edward the Fourth, Earl of Kent,) by Catherine, his wife, daughter of Henry Percy, Earl of Northumberland. The Knight is represented with cropt hair, and having plated armour, buckled at the waistband. His gauntlets are jointed at the knuckles; and his knee-pieces are very long and pointed: at his elbows is a trefoil ornament; and another between his feet. He has on a sword and dagger; and his head rests on a helmet with an Earl's coronet; the crest appears to be a dragon rising from a tub. He was slain in the second battle of St. Albans.

On a slab in the south aisle, was a figure in a monkish garment, with this inscription beneath the feet:

Memorale domyni THOME RUTLOND quondam  
supponis huj' monasterij qui ex hac luce migrabit xx  
die mensis Augusti Anno dni Millimo quingentesimo  
Vicesimo primo cui' aie indulgeat altissim.

In this aisle also is an altar-tomb, and several inscriptions to the *Maynards*, a respectable family of St. Albans, who represented the Borough in four Parliaments during the reigns of Queen Mary and Queen Elizabeth. They obtained by marriage, a moiety of the inheritance of the Rowlets, another respectable family of this town, one of whom, as appears from an inscription in

the north aisle, was a ' Merchant of the Staple : ' he died in 1519. The following are copied *verbatim*, from the inscriptions :—

*To the Memorie of Raffe Maynard, Esqvire, Sonne  
and Heyre to John Maynard, Esqvire.—1613.*

The man that's buried in this stone  
In heavenly Canaan hath a room,  
A gentellman of avntient name  
Who had to wife a vertuous dame ;  
They lived together in godlie sorte  
Fortie five years with good reporte.  
When seaventie and seven years he had spent  
His sovl to his Redeemer went,  
His bodie by will here under lies  
Still hearkeninge for the great assies,  
When Christ the ivdge of quicke and dead  
Shall rayse him from this earthlye bedd,  
And give him heaven's eternal blisse  
To live and raigné with saintes of his.

*To the Memorie of Margery Rowlat, Wife to  
John Maynard, Esq.—1547.*

Here lyes intomb'd a woman worthie fame,  
Whose vertuous life gives honour to her name ;  
Fewe were her yeares, she died in her prime  
Yet in the worlde fulfilled she much tyme,  
Which virtuosly she spent, providinge still  
The hungry bellies of the poore to fill.  
Unto the God of heaven thrise every day  
With great devotion, saint-like did she pray ;  
Her prayers were heard, God knewe her hart's deser  
And gave her heauen for her eternall hier,  
Where nowe she doth enioye that endless blis  
Which her Redeemer purchased for his.

*To the Memorie of Margery Seale, Wife to Raffe  
Maynard, Esq.—1619.*

Lo, heere intombed lyes a widowe worthy prayse  
Who in the feare of God devoutly spent her dayes,  
With charitable almes relievinge still the poore  
For empty handed none departed from her doore.  
A mirror in her tyme for virtues of her mind,  
A matron for her yeares—the like is hard to find ;  
Beloved, bewayled of all in life and death was she  
An honour to her sex as any of her degree.  
Her body into dust returned, heere doth sleep,  
Her sanctified soul in heaven the angels keepe ;  
Her worthie name still by fame, who sounds her prayse  
With trumpet clear, till Christ appeare her hence to rayse.

*Robert Maynard, the sorrowful Sonne of his  
most dear and worthy Parents, in his  
duty to their memory, erected this  
Monument.*

Among other persons of note reported to have been buried in this church in ancient times, is the celebrated traveller, and native of St. Albans, *Sir John Mandeville*; to whose memory different inscriptions have been pencilled on the second column from the west, on the north side of the nave, near which he is said to be buried. Weever, however, affirms that he had seen his tomb and epitaph in the church of the Guilliammits, in the city of Liege; according to which he died in November, 1371. He was a learned physician, and

spent 34 years in viewing the most remarkable places of the world, insomuch that he was grown out of the knowledge of his friends. He wrote an itinerary of his travels through Africa, and the east and north parts of Asia, countries then least known to the English; yet it was not so much valued in his own country as in foreign parts, because there were many strange things, which have been thought incredible. The famous *Alexander Nequam*, another native of St. Albans, is also recorded to have been buried here, but no memorial now remains to point out the place of his interment.

Robert de Mowbray, the gallant Earl of Northumberland, temp. William Rufus; Edmund Beaufort, Duke of Somerset; Henry Percy, Earl of Northumberland; Thomas Lord Clifford; Sir William Clynton, Earl of Huntingdon; Sir Walter Sothington, knt.; Reginald, Bishop of Chichester; and Sir William Blythe, knt. of York, with various other persons of distinction are also reported to have been interred in this fabric; but their places of sepulture are not distinguished by any memorial.—Beaufort, Percy, and Clifford, it is supposed, were buried in the Chapel of the Virgin.

The more modern monuments and sepulchral inscriptions claiming attention, are less numerous

than those of antiquity ; nor do they exhibit such excellent specimens of workmanship or sculptural grandeur, though they are generally very neat ; and as some of the admonitory memorials are not unpleasing, it is hoped their insertion will not be unacceptable.

In the south aisle, immediately behind the door on the left hand, on going into the Church, is a neat white marble monument, to the memory of Mrs. Barbary Griffiths, on which is inscribed the following lines :—

Youth, beauty, virtue, here intombed does lye,  
O ! death luxurious in cruelty ;  
Glutted with vice and age thy common prey,  
How greedily this life thou hast snatched away ;  
Which virtue and good manners did soe grace,  
Whose death does sweeten and adorn this place.  
Thus virtue disappoints death's cruel skill,  
They only die untimely who die ill ;  
Whose early steps the sacred height do clime,  
'Tis just their happiness should begin betime.

Under the window, in the south transept, is a neat white marble monument, to the memory of Henry Pye Rich, Esq. one of his Majesty's Commissioners under the sixth article of the Treaty of Peace between Great Britain and the United States of America. Died 1809, aged 73.

On the north side of the south aisle, immediately below the transept, is a monument of va-

rious coloured marbles, to the memory of Wm. King, Esq. of Finshade, in the County of North-hamton, who died 1766, aged 60.

On the opposite side is erected a small neat monument, to the memory of John Thrale, late of London, merchant; it is a blue-veined marble, with a bust of himself and his lady. 1708.

On a slab in the floor, near to the last-mentioned monuments, to the memory of Charles Clark, late innholder of this parish, is inscribed as follows :

Here in peaceful sleep, the ancient and the young  
The rich, the poor, and indistinguished throng;  
Time was these ashes lived, and time will be,  
When others thus shall stand and look on thee.

At the west end of the aisle is a small, and extremely neat white marble monument, to the family of the Nicholls; very recently put up.

In the north aisle, near the top, is a very small stone in the floor, with a singular inscription to the memory of Thomas Sheppard, who died Feb. 15, 1766. Aged xxx years, viz.

Great was my grief, I could not rest,  
God called me hence, he thought it best;  
Unhappy marriage was my fate,  
I did repent when it was too late.

On a very neat white marble monument against the wall, a little above the last, to the memory of

Zipporah Sierra, spinster, who died in 1805, aged 85, is the following :—

She delivered the poor that cried, the fatherless, and him that had none to help him, the blessing of him that was ready to perish came upon her, and she caused the widow's heart to sing for joy.

And somewhat higher up, on a slab to the memory of Henry Sandford, who died in 1794, is the following :—

In hopes of future bliss I lie,  
 Though pleased to live, yet not displeased to die,  
 Life has its comforts and its sorrows too,  
 For both, to all-wise heaven our thanks are due ;  
 Else thoughtless man would fix his place of rest  
 Where nature tells him he can ne'er be blest ;  
 How far my hopes are vain, or founded well,  
 God only knows, but the last day will tell.

In the north transept, on a slab to the memory of Robert and Mary Paxton, is inscribed the following consolatory verse :

Here the afflicted find a calm retreat,  
 Repose and quiet here in silence meet ;  
 Here is relief for all that are distrest,  
 And here the pain'd and weary are at rest.

The monument of modern date, most deserving of attention, is in this transept, against the north wall, and erected to the memory of Christopher Rawlinson, Esq. of Cark Hall, in Cartmel, Lancashire, who was descended by the maternal line

from Edward the Fourth. He was celebrated for his comprehensive knowledge in Saxon and northern literature; and, while yet at college, published a correct edition of the Great Alfred's version of '*Boethius de Consolatione Philosophæ*.' His monument displays a figure of History, sitting on a sarcophagus, in a reclining position, and writing in a book. He died in January, 1732-3, in his fifty-sixth year: he was collaterally related to the celebrated antiquary, Doctor Richard Rawlinson.

### *Antiquities and Curiosities.*

Having in the preceding pages enumerated those ancient and modern monuments, tombs, brasses, and sepulchral inscriptions, most deserving the attention of the visitor, we shall next proceed to give an account of other antiquities and curiosities to be met with in this venerable and stupendous fabric. The chief repository for these is the presbytery. On entering the south door, the eye is first arrested by the monument of the Duke of Gloucester, and those of the Maynards, already described; near to which, and immediately within the entrance, on the left hand, is a plain altar tomb, apparently of very ancient date: the sides and ends are of purbeck marble, and bear marks

where brasses of human figures, inscriptions and shields of arms have been inserted ; which being taken away, has left no trace respecting the person entombed beneath, who, it may be justly inferred, has been some one of distinction : the upper stone, or slab, is of a massive thickness, and is rendered an object of great curiosity, by the many singular figures of small animals, fish, &c. which may be discovered in it on close examination.— These appearances have given rise to the opinion that it is a marine production, or petrefaction ; opposite to this tomb is the door leading into the presbytery, wherein is

*The Watch Tower,*

which is situated opposite to Duke Humphrey's monument, probably claims as much the attention of the curious as any antique object in the Abbey Church. It is constructed of oak ; in the upper part is a small room, which is ascended by means of a few clumsey steps ; and here the devotees of Albanus's Martyrdom perpetually watched his shrine ; the interior is extremely plain and unornamented, but the outer part exhibits some excellent specimens of small carvings in wood, well calculated from their grotesque appearance to excite the risible muscles of the observer, the lower part is enclosed and divided into clo-

sets or cupboards, one of which is appropriated as a depository of ancient relics, which have been found at different periods in and about the Church, and which being generally shewn to visitors, are therefore enumerated :

#### HUMAN SCULLS.

First, is a peculiarly well-preserved, and highly-polished scull, with an excellent set of teeth, apparently but little decayed, although probably centuries have elapsed since its consignment to the dust; it is said to have been the scull of one of the monks. The high polish it has received has been from the numerous and frequent application of the hand to view it,

The second, is a lesser scull, in which the teeth are less perfect, and from its make appears to be that of a female,

#### THIGH BONE.

Third, is an uncommonly large thigh bone, which has also received a most beautiful polish from the frequent recurrence of the hand in viewing it; this is traditionally said to be the thigh bone of a Major Broadbanks, of Cromwell's army.

#### ROMAN PAVEMENTS.

Fourth, are a few specimens of Mosaic and tessellated pavement, and Roman tiles. Also a

chalice, in a very imperfect state, which was found in one of the stone coffins, and contained three decayed human teeth.

ROMAN URN.

Fifth, an earthen pot with a top to it, which, from its having been dug up in the Church, and containing a quantity of ashes, or fine earth, is thought to have been appropriated for the reception of the ashes or bones of some distinguished personage.

ENGRAVING OF JUDAS ISCARIOT'S COIN.

Sixth, is a copy of an engraving of one of the thirty pieces of silver given to Judas Iscariot to betray Christ, of which the annexed plate is a *fac simile*.

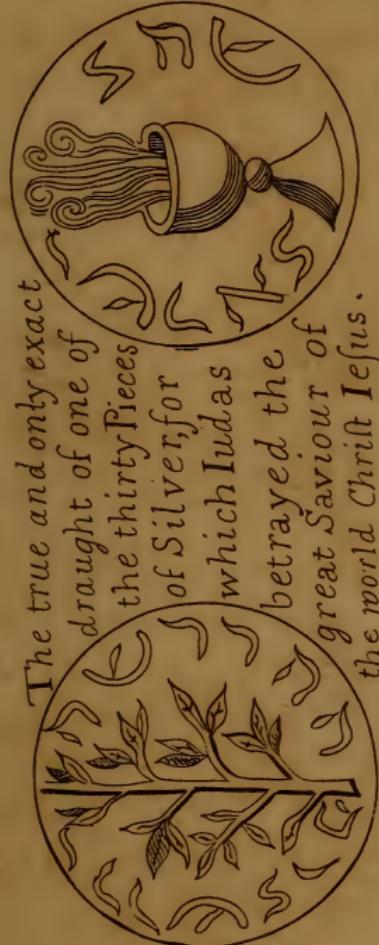
RELICS IN IRON, &c.

Seventh, are several ancient relics in iron, a part of a very large spur, keys, &c. And here are also deposited the brasses which have been removed there for their preservation, as they have occasionally got loose from their original situations on the floor in the church.

ALTAR-PIECE.

Immediately over the tower, the top of which it rests upon, is an altar-piece, being a representation of the Last Supper, given by a Captain Polehampton.

Sekel Israel.

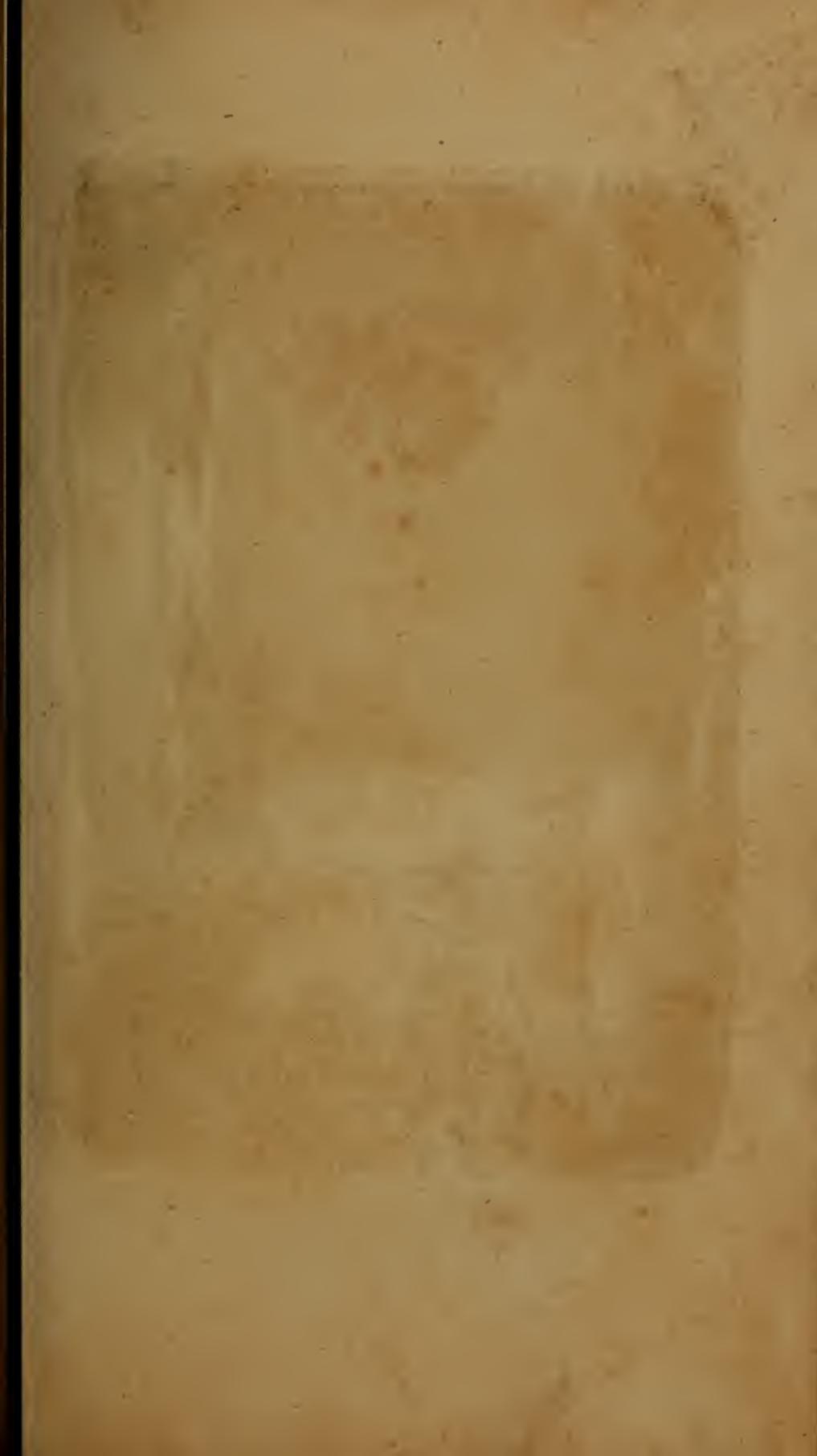


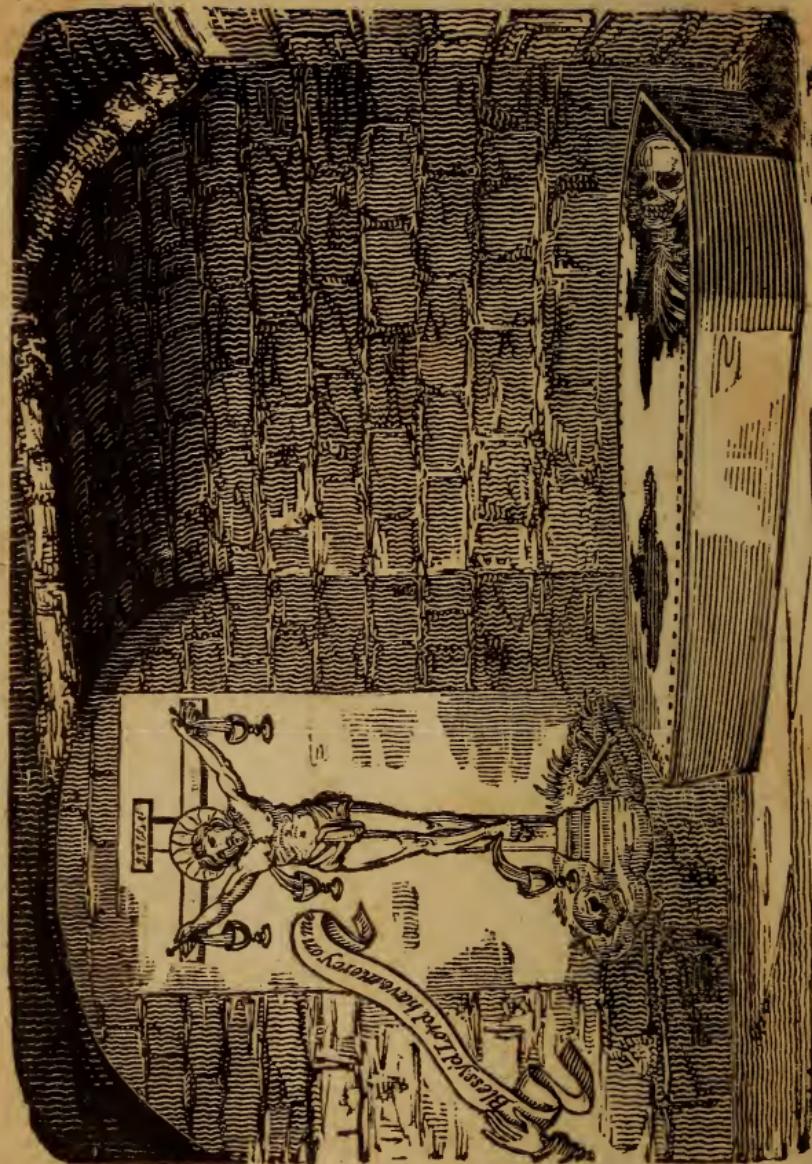
The true and only exact draught of one of the thirty Pieces of Silver, for which Judas betrayed the great Saviour of the world Christ Jesus.

The holy Jerusalem.

The Original Copy is preserved in the Abbey Church  
of St. Albans, Herts.  
Composed for the History of St. Albans —







Interior View of Duke Humphrey's Vault.

## THE STONE COFFINS.

deposited in this place were dug up in the Church, one at the south porch, and the other near that pillar in the nave, on which is inscribed an account of Sir John Mandeville.

## DUKE HUMPHREY'S VAULT

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is descended by a few stone steps, and in which is now shewn the coffin and part of his skeleton ; it is very dry, and but little fear may be apprehended of unpleasantness, in gratifying a wish to view it, as it is constructed entirely of stone, and is very clean.

In the centre of the middle arch, at the east end, the following lines are painted on the wall, opposite the stone where the shrine of St. Alban formerly stood :—

In Memory of St. Alban  
first Martyr of Great Brittaine

Renowned Alban Knight first Martyr of this lande  
by Dioclesian lost his life through bloody hande  
Who made him Soueraigne Lord high Steward of this Isle  
and prince of Brittaine Knights, to dignifie his stile  
He verity, imbrac'd and Verelame forsook,  
and in this uery place his Martyrdome he tooke  
Heere Offa mertians Kinge did Albans bones enshrine,  
so all things weare disposed by prouidence diuine.

On the back part of the altar-screen, which forms one end of the presbytery, and near the

left-hand side of the further door, is the following memorial scratched in the stone, and most likely done by the prisoner himself; from which it may not be unreasonable to conclude, that this place was appropriated for a prison, and that the soldier was one of the Royal army, and was taken by Cromwell's party, viz.

Hugh Lewis,  
Souldier in his Majesty's army,  
takeu prisoner at Ravensfield, Northamptonshire.  
Ser. ye —— Day June, 1645.



Camden mentions ' a most beautiful brass font, wherein the children of the kings of Scotland used to be baptised, as belonging to this church ; to which it had been given by Sir Richard Lee, of Sopwell ; who, as was recorded by a pompous inscription, having recovered it from the flames, had brought it from Edinburgh. This font was embezzled in the Civil Wars, during which period also considerable damage was done to the brasses, and other sculpchral memorials ; but the particulars of these dilapidations, as well as all the modern history of the church from the time of the Reformation, is involved in obscurity, through the destruction of all the old vestry and parish books, which were burnt with the Rectory House, about the year 1743, when Archdeacon Cole was

rector. Over the pulpit is a crown, apparently of the time of James the First: and high over the western arch of the tower, on the west side, are the royal arms of Stuart: these circumstances, combined with the date MDCXXIII. over the verses on St. Alban's martyrdom, under the window in the south aisle, renders it probable that the alterations made in the church, to adapt it to the protestant form of worship, were effected during the reign of that king. On one of the piers in the baptistry, the marks of a more ancient pulpit may clearly be seen. In the seat formerly of the Marlborough family, but, now of Earl Spencer, is a good carving of the Marlborough coat of arms.

### *The Library and Scriptorium.*

Many of the monks and abbots belonging to St. Alban's Abbey, became eminent for their learning, and renowned for their ingenuity and skill in various branches of science and of art. Even so early as the time of Abbot Paul, the monastery had both a library and a scriptorium, as clearly appears from Matthew Paris; though Mr. Newcome, by a singular misunderstanding of his author, has affirmed, that “ among all the rooms and buildings belonging to the abbey, there

was none called the library ;" though Paris himself records, that Abbot Paul, in return for a gift of tythes to the abbey, had bestowed his own library on the warrior who made the donation ; and immediately afterwards ' caused some peculiarly chosen books to be written,' to supply the places of the former. Even in the brief account of this very abbey inserted in the *Monasticon*, an ancient manuscript of the Bodleian is quoted, as actually reciting the Latin verses that were inscribed upon the windows in the library-room.

The *Scriptorium*, or *Writing-Room*, was of equally distinct appropriation. "A certain Nobleman," (Robert of Hatfield,) says Matthew Paris, "stout in war, and a Norman by birth, in the time, and by the persuasion of, Abbot Paul, conferred upon the Church of St. Alban, two parts of the tythes of his demesne in the manor of Hatfield; and assigned them, at the suggestion of this Abbot Paul, a lover of books, for the formation of volumes necessary to the church; for that warrior was a literary man, a diligent hearer, and lover too of books. To this office were also annexed additionally (by him) some tithes in Redburn; and he appointed a daily provision of meat to be allowed to the writers, lest the writers should be hindered in their work. And the Abbot caused some noble volumes, necessary

for the church, to be there, in the very scriptorium which he built himself, written by writers selected and fetched from far.”\* By these writers many books were transcribed, and were afterwards given to the Church by Paul: the collection was further augmented by Abbot Symmond; who, himself, gave constant employment to three or four scribes, and ordained that all future abbots ‘should employ one scribe at least.’ The increase of books was so considerable, through the above, and other causes, that Leland, but a few years previous to the dissolution, remained several days in the abbey, for the purpose of extracting notes of the Antiquities of Britain, from the treasures of the celebrated library which is there.” All these treasures, however, were dispersed in the subsequent wreck of religious foundations; yet a few of the manuscripts that are known to have belonged to the abbey, may still be found in our public libraries.

### *The Monastic Buildings.*

Almost all the monastic buildings appear to have been situated on the south and south-west side of the Church; but of these only the great Gate-

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\* Whitaker’s St. German’s, from Matt. Paris, p. 1003.

House on the west, and a few cottages, said to have been originally parts of the King's stable, are now standing. The ruins of the various edifices have evidently raised the ground which they occupied considerably, and the sites of some of them may yet be traced. The situation of the principal cloisters can be very clearly ascertained, from the ruined arches that still remain attached to the walls of the Church. The nine which run parallel with the nave, each consists of three small pointed arches within a larger one, with double trefoil ornaments in the spandrels; all these rise from slender pillars, now almost hidden to their capitals, by the accumulated rubbish: those arches which adjoin the transept are more plain; but that nearest to the south door, has a canopied bracket for a statue.

### *The Gate-House.*

This large and gloomy building, forming the chief entrance into the abbey precincts, was built in the time of Richard the Second; and the upper part is now used as the prison of the liberty, as the lower part formerly was of the monastery. The large arch of entrance is obtusely pointed; and has a groined, and otherwise ornamented roof. The capacious extent of the court-yard of the

abbey may still be traced, from the scattered fragments of walls that formed the inclosure.

### *The Monks' Holes.*

In the fields on the south side, but at different distances, are two arched passages, locally termed the Monks' Holes. The opening into that which seems to have been the principal, though both have a very general similarity, is at the side of a small ditch, about 350 or 400 yards from the church. The present entrance is almost choaked up with weeds, fragments of tiles, broken stones, &c. The extent of this passage in a northern direction, is about 248 feet; at that point all further progress has been impeded by the fall of the arch, and consequent descent of the superincumbent earth. It may be seen, however, from a small aperture on the left, that it has a continuation in the same direction. Its height is three feet, nine or ten inches; and its breadth at the bottom about two feet.

This passage is curiously wrought: the workmanship is good; and, generally speaking, the whole is in an excellent state of preservation. The bottom is formed of large blocks of free-stone, from three to four feet long, and proportionably wide: similar, but smaller blocks form the sides,

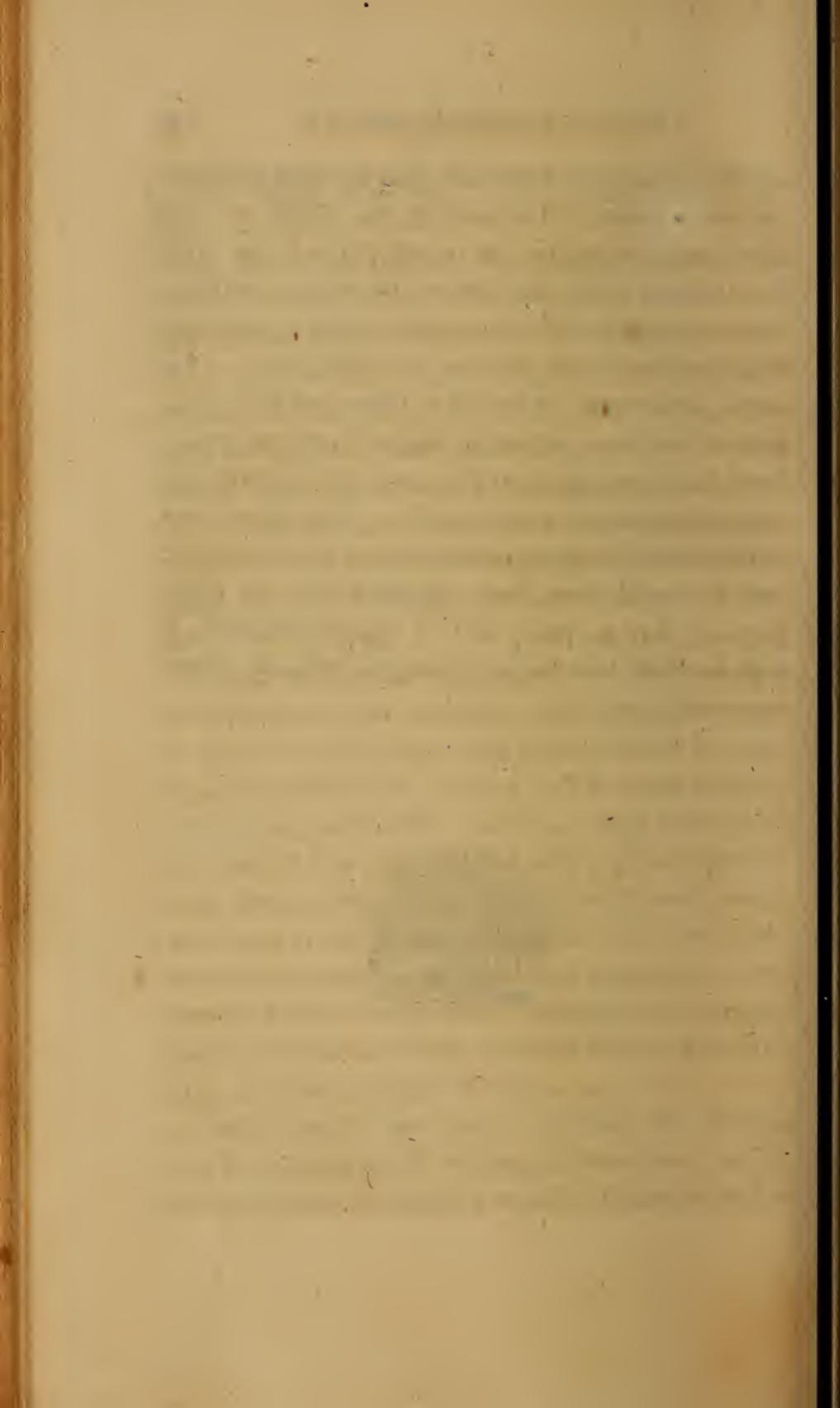
to the height of from twelve to fourteen inches. Above these, several courses of hewn or dressed flints, are carried up to the spring of the arch, which is semicircular, and composed entirely of Roman tiles, placed edgewise. The whole passage has a gradual rise to the north. In one part, crossing the bottom, is a vacuity about one foot wide, and eight or nine inches deep. On the surface of the ground immediately above the extremity of the passage, is a hollow of several yards in extent, that has been formed through the sinking of the arch beneath, and the consequent deposition of the soil.

The second passage opens into a field about 150 yards nearer to the church: its interior direction is, however, the same; but the entrance is more choaked up than the former. The same general description will suffice for this. The blocks of freestone at the bottom and sides, the courses of hewn flints above, and the Roman tiles forming the crown of the arch, are similar; but the internal state is more ruinous, and of consequence the passage is more obstructed. Its length to the point where the fallen rubbish prevents any further progress, is about ninety-four feet.

That these passages were intended for drains, may be presumed from the circumstance of the last-mentioned having two smaller apertures open-

ing into it; one on each side, but at some distance from each other. The one on the right or east side is stopped up by the upper part of the arch having given way; but that on the west is perfect: it forms a square of about eight inches, and runs off from the larger passage at right angles.—Its length appears to be between three and four feet; and its further extremity seems to open into a third large passage; but this cannot be ascertained unless the ground were opened. The dimensions of this lateral passage render it next to improbable that it could have been intended for any other purpose than a drain; and if this is admitted, it follows that the larger passages had the same appropriation.





## ST. MICHAEL's CHURCH.

This church, which, equally with that of Saint Peter's, was founded about the middle of the tenth century, by Abbot Ulsinus, stands at the bottom of the town, on the road to Dunstable, and within the walls of the ancient Verulam. It still displays unquestionable specimens of the original Saxon architecture, in its massive piers and plain semi-circular arches, notwithstanding it has been much altered ; and the massive tower at the west end is apparently of a later date, though still very ancient : this was originally open to the nave by a large plain pointed arch ; but is now excluded from the body of the church by a gallery, brought from the old Manor-house at Gorhambury.

Some ancient inscriptions, that were here, are recorded in Weever's ' Funeral Monuments,' and Chauncy's ' Hertfordshire ;' others yet remain, but have no particular interest, with the single exception, perhaps, of that to the memory of the illustrious **FRANCIS BACON**, Baron of Verulam, and Viscount St. Albans, who, together with his mother, was buried in this fabric. This renowned philosopher and statesman, is represented by a finely-sculptured alabaster statue, in a niche on the

north side of the chancel. He is sitting in a contemplative posture, in an elbow-chair; and beneath is an elegant Latin epitaph, written by the accomplished Sir Henry Wotton, of which we subjoin the following translation :

FRANCIS BACON,  
BARON OF VERULAM, VISCOUNT ST. ALBANS,  
*or, by more conspicuous titles,*  
OF SCIENCE THE LIGHT, OF ELOQUENCE THE LAW,  
sat thus :

Who, after all natural Wisdom  
And Secrets of Civil Life he had unfolded,  
Nature's Law fulfilled :  
*Let Compounds be dissolved !*

In the Year of Our Lord, 1626; of his Age 65.

Of such a Man, that the Memory might remain,  
THOMAS MEAUTYS,  
Living, his Attendant; Dead, his Admirer,  
Placed this Monument.

Sir Thomas Meautys had been private secretary to Lord Verulam, and continued his fidelity to him through all his troubles; and on the death of his master, inherited his possessions, as cousin and next heir. He himself was interred in this church, as appears from an imperfect inscription on a stone in the pavement near the altar rails, which, however, is partly concealed by a pew. What remains of the inscription is as follows: the second line seems to have been clipped away by

some invidious person, but is not completely obliterated.—

— — — H THE BODY OF S<sup>R</sup>.  
— — — MEAUTYS KT.

Sir Thomas's panegyric on his distinguished patron and relative, as it respects the literary character only of that great man, will ever be universally allowed; and the gratitude of the faithful old servant, thus extended beyond the grave, will be ever pleasing to a virtuous mind: and the following character of that great and learned philosopher, given by the Poet Thomson, will, we trust, not fail to gratify our readers.

Thine is a BACON, hapless in his choice,  
Unfit to stand the civil storm of state,  
And through the rude barbarity of courts,  
With firm, but pliant virtue, forward still  
To urge his course; him for the studious shade  
Kind nature form'd; deep, comprehensive, clear,  
Exact, and elegant; in one rich soul,  
Plato, the Stagyrite, and Tully join'd.  
The great deliverer he! who, from the gloom  
Of cloister'd monks, and jargon-teaching schools,  
Led forth the true Philosophy, there long  
Held in the magic chain of words and forms,  
And definitions void, he led her forth,  
Daughter of Heaven! that, slow-ascending still,  
Investigating sure, the chain of things,  
With radiant finger points to Heaven again!

THOMSON.

In this church is also the family burial place of the Lords Grimston, of Gorhambury: the memory of those interred is preserved by hatchments and other memorials.

The remains of antiquity which are to be seen in this church, and most worthy of remark, are two paintings and an ancient stone-coffin. The former of these (the two paintings) were found in the year 1808, whilst the church was undergoing some repairs: the workmen having removed some boards, which served as a cover, or lining, of the ancient rood-loft, between the nave and chancel of the church, discovered a large and curious painting, supposed to be a representation of the Day of Judgment: part of which is still to be seen. Its length is 21 feet; and the greatest part is painted in distemper upon the wall, but the lower part is done in oil colours upon a board, so as to fill up the arch in the wall. The other is the head of a king, and believed to be that of Henry the Sixth, painted in distemper upon a board: it was found fixed to the wall in the same church. These paintings, particularly the first-mentioned, are doubtless of great antiquity, and from their curiosity, entitled to some attenution.\*

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\* Prints of both these Paintings have been published, and may be had at Mr. SHAW's Library, St. Alban's.

The stone coffin now deposited in this church, was discovered, in 1813, in a field adjoining the old road which leads towards Redburn from the Manor of Kingsbury, and contained a human-skeleton. The subjoined account of its discovery (copied for the gratification of the curious), was transmitted to the Society of Antiquaries, London, by James Brown, Esq. of St. Albans.

“ Being informed, in the afternoon of the 23rd of March last, that some labourers of Mr. Stephen Smith, who were digging for gravel on the edge of a field, abutting on an old road leading toward Redburn from the back of the ancient Manor House of Kingsbury, in the parish of St. Michael, adjoining to St. Alban's, had just discovered an old Stone Coffin, inclosing a Skeleton; I hastened thither, and learnt that having dug down the bank to a considerable depth, the men found their progress impeded by some impenetrable and immovable substance; this led them to clear away a portion of the adjacent earth, till they came to the lid of a large and strong stone coffin, lying nearly on a level with the road, almost due east and west: at length they exposed to full view about half of the lower part of it. Near the middle they found an ancient fissure, extending quite across it, into which they introduced their pick-axes, and thus forced the lower half of the lid over

the foot of the coffin, which lay next the road, or west end. This removal of half the lid discovered a skeleton, which, when I first saw it, appeared to me perfect in all its parts, except that the ligaments of the feet being probably dissolved, they had fallen off from the bones of the legs, and I did not observe them: but both the bones of both the legs, and probably all the other bones of the body, were lying in such perfect order and regularity, that I could not but suppose that the coffin had been first laid down, and the body then laid in it, and not exposed to those concussions to which it must have been liable, if the coffin had been dragged to its appointed resting-place after its inhabitant had been put into it. Having never studied anatomy as a science, I pretend not to anatomical knowledge; but from the uncommon smallness and delicacy of the bones, and from other circumstances, I judged that it was the skeleton of a young female; in which idea I was confirmed by the declaration of a medical man in my neighbourhood, who saw it soon after. The exact order and regularity in which the bones of the skeleton lay, may also in some degree have been preserved by its lying in a thin bed of moist earth, which probably made its way into the coffin, in a course of ages, from the fissures of the lid; for when it was afterward removed, it appeared that the lid

was broke into three, if not four pieces. The coffin, as it must be called, is more properly a great oblong trough, perfectly plain and unornamented, without any circular inclosure for the head, as has sometimes appeared in more modern stone coffins, and does not grow narrower toward the feet: it is 6 feet  $3\frac{1}{2}$  inches long in the inside, 12 inches deep, and 18 wide; the sides are about  $3\frac{3}{4}$  inches thick, and the lid 5 inches.

“ Besides the skeleton the coffin contained three glass vessels,\* which I was told were found standing in different parts of it: 1st. a goblet, jug, or pitcher, perhaps about 10 inches high, shaped, in the main, much like a modern pitcher, with a very curious semicircular handle, formed like a chain of small rings united together: 2dly. a much smaller vessel, which I should suppose was designed for a perfume or essence bottle, like a moderate-sized apple, with a small stem rising from it: a learned friend very justly suggests that it much resembles a well-known vessel used in chymical processes, and known by the name of a matrass; both these vessels were made of coarse glass, similar in appearance to ground glass, and to some which I have formerly seen which was found in a similar situation, but incrusted with dirt, and con-

\* These have been engraved, and may be had at the Library.

taining some inodorous dirty water; the introduction of which also is probably accounted for by the different fissures in the lid: in addition to these, there was, 3dly. a small tumbler which seemed to have a foot to it, or, in other words, what ladies call a jelly-glass, perhaps a lachrymatory; but this, soon after the coffin was opened, being incautiously handled by a spectator, it was broken in half; the piece which I saw, on being held up to the light, seemed to look like mother of pearl, or the exfoliation of an oyster shell. I earnestly requested that no mischief might be done to what remained, and especially that the glass vessels might be taken care of; the latter part of my request I understand was complied with, and they were safely conveyed to Mr. Smith's house, and by him transmitted to Gorhambury, the seat of Lord Viscount Grimston, lord of the manor: but as to the coffin and its inhabitant, they were left in an unprotected state for above three weeks, and at length removed to Saint Michael's church, in a corner of which they lie exposed to public view; but before they arrived thither, the bones were all disjointed and dislocated, some broke, and instead of an elegant and perfect skeleton, now present the appearance of nothing but a loose confused mass of human bones in a great trough.

“ The place where the coffin was found must have been a cæmeterium, probably of the Romans; for in May 1799 a decayed leaden coffin, containing part of a skeleton, was found in the same neighbourhood; and then, as well as now, several large corroded nails were found, lying about, supposed to have come out of wooden coffins, of which some remains (reduced to a state in which they were scarcely distinguishable from the neighbouring earth), are said to have appeared.—Of this discovery I sent a short account to the Gentleman's Magazine, which was inserted in the number for that month. Besides these nails, the clerk of the parish shewed me a coffin handle of brass, but grown quite green, very heavy in proportion to its size, which fell out when the neighbouring earth was cleared away, in order to the removal of the stone coffin: the ends are ornamented with heads, somewhat resembling those of hogs, and long tongues sticking out of the mouths; but I rather think they are designed to represent the heads of dogs, with pointing ears, in a shape similar to that in which we frequently see the ears of hounds:—did the artificer intend to refer to Cerberus, when he carved these ornaments?

“ As I apprehend it was the acknowledged custom of the Romans to bury their dead by the sides of their highways, and as there is reason to believe

that several coffins, though not of stone, have been discovered in and about this very spot, I should suppose that this road, though now a mere green lane, or back road, must have been in their days a road of more importance. It has always been supposed that the ancient Watling-street ran along the brow of the opposite ridge of hills, from Edgeware and Elstree, round the outside of the south-westernmost part of the wall of the city of Verolam, as very faithfully and judiciously laid down by Dr. Stukely, 'in his *Vestigia Verolamii*,' published in 1721, and forming a part of the first volume of the *Vestuta Monumenta*."



## ST. PETER's CHURCH.

This Church stands on elevated ground, at the north-east extremity of the town, on the Luton road. Though originally constructed in the Saxon times, it appears, from the style of its architecture, to have been re-built about the time of Henry the Third. Since that period, however, it has undergone considerable repairs and alterations; the most recent of which have been made at the expense of about 4000l. since the year 1803, when an Act of Parliament was obtained to empower certain trustees, appointed under the act, to levy a rate on the parishioners to the above amount. The tower having become extremely ruinous, and in great danger of falling, had been previously taken down; and a general reparation of the whole structure was deemed necessary. The Church, as it anciently stood, was in the form of a long cross, with a tower rising from the intersection of the nave, chancel, and transept; but the tower is now built up from the ground: the chancel has been shortened upwards of thirty feet; and both ends of the transept have been taken down to the level of the side walls of the church. The present tower is of brick, neatly stuccoed, and embattled; its height is sixty-seven feet.

The interior of St. Peter's has a very light and elegant appearance, the nave being separated from the aisles by a double series of high-pointed arches, supported on well-proportioned, clustered pillars. The tower is open to the nave by a pointed arch; and the windows of the aisles are large and graceful; those of the nave, which range above the roof of the aisles, have obtuse arches: the east window is an excellent modern imitation of the pointed style. The pews are plain, but regular; and the whole interior has a neat and pleasing effect.

Before the former repair, there were many sepulchral brasses with curious inscriptions in this Church; and in the windows was a great variety of painted glass, some of which still remains. The most remarkable of the inscriptions was under the figure of a priest, on a slab in the chancel: it was engraved in a double circle, between the leaves of a rose, and in such a manner that all the forms of the letters, and variety of the contractions, are represented with perfect accuracy. The outer circle, when divested of its contractions, and spelt agreeably to the present system, will run thus:

Lo all that ere I spent, that sometime had I;  
All that I gave in good intent, that now have I,  
That I neither gave nor lent, that now abie I;  
That I kept till I went, that lost I.

The inner circle expresses the same sentiments in Latin, but more concisely; when read at length it is as follows :

*Quod Expendi habui,  
Quod Donavi habeo,  
Quod Negavi punior,  
Quod Servavi perdidii.*

The word *Ecce*, in the centre, should be rendered *Thus it is!*

Another brass, in the chancel, represented a merchant and his wife: the latter was dressed in a close-bodied mantle, with a cloak descending to the feet, and rising in a square hood above her head: beneath their feet was this inscription:

Hic jacent Iohes Atkyn Glover qui obiit. ~~XII.~~ o  
die Decembr. Anno. dni M<sup>ill</sup>mo CCCC. ~~XL~~ JE. Et  
d<sup>na</sup> Johanna v<sup>r</sup> — —

On a slab in the nave, were brasses of a male and female; the former in the habit of a merchant; with the following epitaph in four lines :

Willm Victor. and his Wyf Grace.  
under this stone ben buried here  
In heven good Lord graunt hem a place  
As thu them bought with thi blode ful dere  
Whiche Willm as here it doth appere  
The XI. day of Marche. past this present yere  
M. CCCC. LXXX. and VI. yere  
Of Christ whos grace be their preseruacyle.

Many of the bodies of those that were slain in the two battles of St. Alban's, were buried in this church and church-yard. Among those interred in the church, was Sir Bertin Entwysel, Knight of Lancashire, who was wounded in the first battle, and died a few days afterwards. Leland says, “ he was beryed under the plase of the Lectorium in the quyre, whereas a memoriall of him ther yet remeyneth.” This ‘ memoriall’ was a brass figure of a Knight in armour, a fragment of which was preserved in the late vestry: the form of the handle of the sword which the knight is represented as wearing, is exactly similar to that of a real sword, said to have belonged to Entwysel, found in digging up the foundations of the chancel during the last repairs.

Of those who were killed in the same battle, and interred here, were the Ralphs Babthorpe, father and son, of Bapthorpe, in Yorkshire. Their epitaph, both in Latin and English, is recorded by Weever and Chauncy: the English part was a translation of the Latin, and ran thus:

Behold where two RAULPH BABTHORPS, both the Sonne and Father lie,  
Under a Stone of marble hard, interr'd in this mould drie;  
To Henry Sixth, the Father, Squire, the Sone, he Sewer was,  
Both true to Prince, and for his sake, they both their Life did  
passe,

The Year one Thousand, and foure Hundred Fifty-five,  
Grimme Death, yet not alone, did them of breath deprive  
The last day of their light was th' twentieth-two of May,  
God grant them light in Heav'n, and without end, a Day.

Among the other inscriptions of the fifteenth century, was one in commemoration of Edmund Westby, Esq. who died in September, 1475: he was hundredor and bailiff of the Liberty of St. Alban; and in his house, Henry the Sixth is said to have remained during the time of the first battle. In the chancel is a handsome monument in memory of Lieutenant-Colonel Wm. Dobyns, who was appointed Lieutenant Governor of Berwick upon Tweed, by Queen Anne, and, after retiring from the military service, at an advanced age, became Justice of the Peace for Middlesex, and Hertfordshire, and for the Liberty of St. Alban. He died in January, 1738-9, at the age of eighty-eight. Another handsome monument in the chancel, with a very florid Latin epitaph, records the memory of Robert Rumney, D. D. who was vicar of this church upwards of twenty-eight years, and of whom some curious circumstances are related in the first article (*Mirza to Selim*) of the second volume of Dr. Cotton's Various Pieces: he died at the age of fifty-eight, 1743. Against the west wall, at the end of the nave, is a tablet to commemorate the virtues of

**Robert Clavering, M. B. Scholar of Christ Church, Oxon, who died in June 1747, aged twenty-nine.** Beneath a Latin epitaph, giving him an exalted character, are the following lines, written by Dr. Cotton.

Oh ! come who know the childless parent's sigh,  
The bleeding bosom, and the streaming eye ;  
Who feels the wounds a dying friend imparts  
When the last pang divides two social hearts :  
This weeping marble claims the generous tear :  
Here lies the friend, the son, and all that's dear.  
He fell, full-blossom'd in the pride of youth,  
The nobler pride of science, worth, and truth.  
Firm and serene he view'd his mouldering clay,  
Nor fear'd to go, nor fondly wish'd to stay ;  
And when the King of Terrors he descriy'd,  
Kiss'd the stern mandate, bow'd his head, and dy'd.

**Another monument, against the west wall, displays the bust of Edward Strong, of New Barns, in this parish, citizen and mason of London, who, "equally with its ingenious architect, Sir Christopher Wren, and its truly pious diocesan, Bishop Compton, shared the felicity of seeing both the beginning and the finishing of that stupendous fabric," the Cathedral Church of St. Paul, (to the laying of the last stone,) about which he was employed as mason : he died at the age of seventy-one, in February, 1723.**

The church-yard is extremely spacious, and contains numerous monuments ; and among them

one with this inscription: "Here are deposited the remains of ANNE, HANNAH, and NATHANIEL COTTON:" this is the only memorial for Dr. Cotton, the ingenious author of "Visions in Verse," "The Fire Side," and other small pieces, all of which are strongly conducive to promote the interests of virtue and religion: they were buried respectively, the fourteenth of April, 1749; nineteenth of May, 1772; and the eighth of August, 1788.

In this church is a good organ; the only one the town has to boast of: also a good peal of ten bells, and an excelleut clock, constructed by Mr. John Briant, of Hertford, an eminent bell-founder, and who has attained very considerable celebrity as a mechanic of great ingenuity.

## ST. STEPHEN's CHURCH.

Is situated nearly one mile south-westward from St. Albans, and was also founded in the tenth century, by Abbot Ulsinus. It still displays vestiges of its original architecture, though it has been much altered in subsequent ages. In the chancel stands a curious brazen eagle, which is said to have been found buried in the earth, on opening the vault of the Mountgomery family, about the year 1748 or 1750. Near the top is engraved a mitre, and crosier passing through it, and a coat of arms of a lion rampant, both twice repeated: lower down is a circular inscription in the old German character; and at the end of the circle the arms again repeated:—the inscription is as follows, **GEORGIAS CECILOTHDNEII EPIS-  
COPUS DUNELDENSIS.**

On the pavement is an inscribed slab in memory of *Olive Mountgomery*, wife of Lewis Montgomery, gent. of this parish, who died in March 1696; over it hangs a singular little hatchment, only twenty seven inches in diameter, the border of which is ornamented with bones, spades, hour-glasses, and other emblems of human mortality. Here also is an inscription for *John Pitt*, Esq. of

Ashford, in Somersetshire, who “entered early into the army, was engaged in all King William’s and Queen Anne’s wars; at length became aide-de-camp, and master of the horse, to John, Duke of Marlborough; and in 1727 was made governor of the Bermuda Islands:” he died in June, 1750, aged eighty-nine. Against the south wall is an inscribed tablet in memory of J. ROLFE, Esq. “Official of the Archdeaconry of St. Alban, Commissary of the Archdeaconry of Huntingdon, and one of the Masters of Chancery:” he died at the age of sixty-five, in October, 1630. The epitaph is thus given by Chauncy:

James, art thou here? and must this Church of Stephen  
Inshrine thy body, now thy soul’s in Heaven?  
Had not thy monument been better fixt  
Nearer to that of Abbot John the Sixth,  
By Alban’s shrine? where thy religious care  
Redeem’d those sacred relicks from despair.  
No! thou wast wise, and sure thou thought it better,  
To make each Proto-martyr’s Church thy debtor;  
That glories kept by thee from ruin’s rust,  
And this may glory that it keeps thy dust.

Various other sepulchral memorials are in this edifice; and in the church yard is a table monument in memory of the Right Honourable Lady Anne Paddey, daughter of Charles Duke of Cleveland and Southampton, who died in February 1769, aged sixty-six; and her husband, John Paddey,

Esq. who had been her father's butler: he died at the age of eighty-three, in March 1780. Part of St. Stephen's parish belongs to the Earl of Essex, and is included in what is called Park Manor.



## PRESENT STATE

OF THE

## TOWN OF ST. ALBANS.

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THE origin of this town, and the former grandeur and magnificence of its abbey, has been already noticed in former parts of this work. It deriving very great and general interest, from its antiquity, and having been the scene of such remarkable events, it is presumed some account of its present state will be gratifying to the reader, and traveller.

It is generally regarded as a healthy and respectable town, distant twenty-one miles north of the metropolis, and twelve from Hertford, the capital of the county in which it is situated. It contains three parish churches, which give names to the respective parishes in which they stand, and lay particular claim to attention for their great antiquity, or as depositories of the relics of ancient monastic grandeur, or other objects calculated to

entertain and gratify the curious ; they are in the diocese of London. The church dedicated to St. Alban, is appropriated to the use of the inhabitants of that parish, locally termed "The Abbey Parish," and is archidiaconal ; the living is in the presentation of the Mayor and Burgesses of the Borough of St. Albans.

As the town is approached on the west and south, it is upon a considerable eminence ; viewed from either points its venerable abbey church gives a grand effect to the surrounding scenery. The principal streets,— St. Peter's-street, Hollywell Hill, High-street, George-street, and Fishpool-street, with the continuance of St. Michael's, assumes the form of the letter T. Besides the above, there are several inferior streets ; Spicer-street, leading from George-street into Dagnall-lane, which communicates with St. Peter's-street ; Catherine-lane, at the top of St. Peter's-street, leads to the very neat, and pleasantly-situated residence of Mrs. Emmett. Sopwell-lane, which was formerly the London road, leads from near the bottom of Hollywell Hill to the cotton mills. French-row, and the Market-place, forms a communication with High-street and St. Peter's-street. There are also other lanes and passages, some of them but little calculated, (from the neat and cleanly state that a borough town may be expected

to appear in, to reflect much credit upon those whose duty it is to keep them neat and clean.

That part of the town in which the market-place is situated, is very confined; and from thence to the bottom of St. Peter's-street, are several very mean impoverished houses, with all the concomitants of poverty, filth and its nuisances, which a little public spirit would effect the removal of; and thereby render that part of the town much more healthy and respectable.

On entering the town by the new London road, along High-street, it bespeaks much respectability from the general appearance of the houses and shops situated thereabouts; and there are in other parts of the town, some excellent and comfortable residences. St. Peter's-street is a very fine open situation, and the most genteel part of the town; the church of St. Peter adding much to its appearance. There are a few houses which bear marks of great antiquity; but the greater part of them have of late years been considerably modernized.—At a house of Mr. Richard Mason, in High-street, are some carved figures, which support the overhanging part of the first story, and are in excellent preservation: there are also similar ones in Christopher Yard, and other parts of the town.

In the windows of the Town Hall are some

specimens of ancient painted glass ; there are also two excellent specimens of this art in the house of Mr. Alderman Brown, in the High-street, and others at the George Inn ; at the Fleur de lis Inn is a fine specimen, exhibiting the keys of St. Peter ; and others in various parts of the town.

The immense and constant traffic through the town, in consequence of the great north-west road lying through it, affords employment to several most respectable posting houses and inns, as also many inferior public houses ; the mails and stage coaches which run through the town, (supposing them to be pretty well loaded,) have accommodation for upwards of 600 passengers daily ; add to which the number of travellers which pass through by other conveyances, and those on foot, it may reasonably be computed that not less than 1000 persons pass through this town every day.

Prior to the improvement of the public roads in England, (by which such great facility has been rendered to the traveller and the conveyance of goods and merchandise from the manufacturing towns to the metropolis,) innumerable quantities of packhorses were constantly passing through St. Albans, with the produce of the factories of Manchester, Nottingham, Stafford, Coventry, &c. and at which period the inns were more numerous than

at present ; and several large commodious buildings, situated on the road side, (now used for other purposes,) can be traced to have afforded accommodation for the weary pack-horse and his driver. There are here cotton and silk mills, which give employment to upwards of 500 persons, mostly children.

The upper part of the town is badly supplied with water, and that at a dear rate. Most of the families are served from the pump, near the Clock House, which was put down for the use of the town, at the expense of the Spencer family, and was many years kept in repair by them ; since which the inhabitants, for want of a better sense of *independence*, lay the burthen of this expense upon the purses of their representatives, although a trifling annual subscription of those who benefit by it might constantly keep it in good repair ; till which takes place, it may be considered an object reflecting discreditably upon the good sense and independent spirit of the town, for suffering it to continue an expense to those, whom of all others they ought to be under the least public pecuniary obligation to. There is another public pump at the bottom of St. Peter's-street, called the Blue Pump, seldom in repair, therefore of very little service. Water was formerly, by means of water works, conveyed from the river near the town,

for its use; and which might doubtless be now effected, and prove a great acquisition to the inhabitants.

Coals are a scarce, and rather expensive commodity at St. Alban's; the chief supply comes from the Grand Junction Canal at Boxmore, near Hempstead, from whence there are several miles of land carriage; a great quantity of Staffordshire pit coals are burnt here. An Act of Parliament was passed some few years ago, to make a cut from the Grand Junction Canal to the town of St. Alban's, but was never carried into effect, which was said to be in consequence of the Grand Junction Company being unwilling to admit those, who would have advanced the money necessary to accomplish the undertaking, to be share-holders with them; but would have given interest for its use; which naturally suggested an idea at that time, of its likelihood of proving a lucrative concern.

The town has within these few years received very considerable improvements; the principal was forming a new road through the south-east part of it, affording the traveller both more convenience and safety in avoiding the steep hill and dangerous turnings of the old London road: the same trust have within the last year made another most excellent improvement, by purchasing the

house at the corner of George-street, which formed a most dangerous turning at the steepest part of the hill, and by removing it, and widening the road, have not only rendered it much safer for travelling, but added materially to the respectable appearance of the town in this part. In 1804, an Act of Parliament was obtained to enable the inhabitants to pave and light the town; in pursuance of which it is lighted, and a considerable part of it has the comfort and convenience of paved streets. There are many respectable and well furnished shops, which supply the town and neighbourhood with the necessaries and conveniences of life; but London operates much to the injury of the trading part of the town; and, as there are no manufactories (except the silk and cotton mills,) or other adventitious cause of increasing the trade, its chief dependence is upon its own population, and that of the small towns and villages near, perhaps better butcher's meat is not to be purchased in any market in the kingdom; bread is always half an assize under that of London, and there are two common breweries, and also two very respectable inns, that brew excellent home-brewed ale. Nor are the articles of grocery, drapery, &c. less excellent in their kind, or to be purchased on more moderate terms by the consumer any where.

The market, which is on the Saturday, is very considerable for grain of all kinds ; particularly wheat and barley ; and it is tolerably well supplied with poultry, &c. Here is one of the largest straw-plat markets in England, which begins at the ringing of a bell by one of the beadle's of the borough, and terminates before the commencement of the corn market. The straw-plat sewing is a source of employment to many females in the town from which they may derive, and also from plating the straws, a respectable and comfortable livelihood. There was formerly a market held on Wednesday, as well as the present Saturday's market, but has been discontinued some time. There are three fairs annually, and a public statute for hiring servants ; the most considerable one is a large holyday fair, held at Michaelmas, agreeable to the charter of King Charles II., and is the resort of all the gaiety of the country for many miles round ; this fair is visited by many shows, exhibiting the *wonderful and marvellous !* but what gives most pleasure and satisfaction is Richardson's portable theatre, and his company of comic and tragic performers : their theortic representations is an indulgence to the sight of the inhabitants of the surrounding villages they but rarely have an opportunity of witnessing, therefore is a source of the highest gratification to their

curiosity for dramatic performance, nor does the proprietor seem less anxious to please, than his admirers are to be pleased.

The other fairs are held agreeable to the same charter—one at Lady-Day, and the other on St. Alban's Day, June 17, for horses, cattle, &c. There is hardly any town in England better calculated for the accommodation of a large horse and cattle fair than St. Alban's, both for room to exhibit them to great advantage in the fine spacious street of St. Peter, (where these fairs are held,) and also for the convenience and comfort afforded the dealer and purchaser at the commodious inns in the town.

The town is divided into four wards, viz. the Middle ward, Holywell ward, St. Peter's ward, and Fishpool ward, to each of which is appointed a constable annually at the Court Leet. The population of the town of St. Alban's is thought to be upon the increase, the report which is placed in the appendix is in some respects defective, for in taking the accounts, some, from ignorance of the object in view in taking the census, may have been deterred from giving the whole number of which their families consisted. The militia-men, &c. were at that time embodied, and consequently could not be included in the report. From these circumstances, it may be concluded the number of

inhabitants at present, exceed the authorised estimate.

St. Albans being so near London has nothing very peculiar in its provincial dialect. Social intercourse is very prescribed; which may be attributed to party—the bane of all neighbouring fellowship, and also to the division of religious sects; either of which by themselves, are very inconsiderable; and, in the aggregate, are fewer than that part of the inhabitants who are favourable to the established religion; which would, doubtless, far exceed the others, particularly in the abbey parish, if there was accommodation afforded them for the exercise of their religious duties, in a comfortable manner. There are at present many respectable families in the town, who on this account, cannot attend divine service there; consequently, either wholly neglect it, or resort to the dissenting chapels: and be it said to the credit of their deacons, have found there convenience which the mother church refused. Out of this stupendous fabric, the only diminutive part of the whole fitted up for religious worship, is contained within the circumference of the tower, excepting a small gallery for the use of the boys of the Blue-coat school, in the south transept, and two large pews appropriated to the use of the corporation, which are so injudiciously planned, as to place

the mayor, and the aldermen sitting near him, with their backs to the minister. Surely the interests of the church is materially concerned in the increase of her congregation, if so, the natural inference would be, that it behoves those whose duty it is to provide accommodation for them: it is much to be regretted that pews are suffered in any place of public worship to be kept locked by those who seldom or ever occupy them, to the exclusion of others who would willingly attend divine service if they had such accommodation.



## INCORPORATION, CHARTER,

*&c. &c.*

The first incorporation of this borough was in the reign of Edward VI. in 1553. It vests the government in a mayor and ten capital burgesses, who were empowered to make other burgesses; also a steward, chamberlain, and two serjeants at mace. The provisions of this charter received some alteration from Charles I. and II. and also by James II: but the charter of James being rendered void, the borough is now governed by that of his predecessor, Charles the Second, granted on the 27th July, 1664. Under this charter the officers of the corporation are a mayor, 12 aldermen, a high steward, recorder, coroner, town clerk, chamberlain, 24 assistants, and two serjeants at mace, (copies of this charter have lately been published from a manuscript, written from the original by E. Farringdon, Esq. the then recorder,) the provisions of which are well calculated to promote the interests of the inhabitants of the town in general; but it is much to be regretted those interests do not appear to have been very materially consulted of late years; although

it is evident from the very charter itself, that "the improvement of the said borough, and the prosperous condition of the people there," are the principal reasons that induced the grant. Such being the case, it might reasonably be supposed that the interest of the mechanic, the artificer, and tradesman, would not be overlooked by the corporate body; perhaps the inattention to this grand object, which the charter evidently had in view when first granted, may be traced to have originated from the office of alderman being occasionally filled by those who are not materially interested for the general welfare; but which certainly is one necessary qualification for the proper discharge of it—nor is it respectability alone as an individual that fits a man at all times, and under any circumstances, to fill a public station; he ought certainly to be possessed of a fair understanding and liberal education. The extremes of age should have some regard paid to them—in old age, the investment of public and active offices, are seldom congenial with the habits of retirement and ease; consequently become irksome, and entail more trouble and perplexity, than the pomp, or satisfaction that may be derived from having filled them, will compensate for. Nor is the inexperience incident to youthful years, by any means compatible with the gravity and considerateness of a chief

magistrate, which the office of alderman embraces; and another impolicy in filling vacancies in corporate bodies, is the choice of new residents, before they have had, perhaps, the least opportunity of meriting that distinction in preference to the older inhabitants, and of far greater respectability—whether this is the exercise of the most consummate policy, the reader may judge. It has been argued, that borough towns are generally injurious to the community, by preventing competition; but do they really prevent it? On mature consideration, it will hardly be thought that they do; for if, (as in the city of London, and other cities and boroughs,) a small premium is required for the right of exercising any particular trade, it would seem, by the great opulence and the numberless respectable competitors most of them have, that this is not a preventive to that kind of competition that is beneficial to the public in general. It will readily be admitted, that, in some instances, very small shops would be done away; but this would, in 99 cases out of 100, be of more benefit both to the public and to those who keep them, than otherwise; for if, as is most frequently the case, they are supplied from the larger retail shops near them, they must either sell at a less profit or an advanced price, to what those who supplied them do, consequently must

labour under great disadvantages; their returns being exceeding trifling, and themselves mostly but sorry calculators, and seldom having even a small capital of their own in their trades, purchase on credit, involve themselves in debt, which is the forerunner of many difficulties both to themselves and those with whom they trade; and another evil tendency is, that such shops being the general resort of the poorest classes, they have the few necessaries and conveniences of life which their weekly pittance can purchase, considerably enhanced; so that instead of proving beneficial, such competition seems to be injurious. Agreeable to the charter and constitutions now extant, it is enjoined "that no person or persons whatsoever, inhabiting or dwelling without or within the limits or bounds of this borough, not being admitted and made free of the same, shall at any time hereafter sell, or shall be permitted or suffered to sell within the same, any wares by parcel or retail, but victuals, unless the persons so selling be a freeman of the said borough, except only on the fair days to be hereafter kept or holden in the same borough, and in the time of the said fairs, and not otherwise, upon pain to forfeit and pay to the said mayor and aldermen, and their successors, to the use of this corporation, the sum of 20s. for every time so offending." (See also

item XXXIII. Charter.) Notwithstanding which regulation, every innovation upon the trade is suffered with impunity, and the hawker (licensed or unlicensed,) receives frequently more encouragement than the resident tradesmen: instances could be adduced of Irishmen having actually purchased Irish linens in the town, (and other hawkers no doubt, other commodities,) and immediately hawked, and disposed of them to some of the inhabitants for linens which they had themselves brought from their own '*dare contrie*,' and the credulous purchaser has been left to experience that they did, sure enough, come from a *dear* country. It seems but reasonable that the resident tradesmen, should have their trades not only protected, but encouraged; particularly those who may have purchased their freedom, called "Free Burgesses by redemption." This is what is generally expected in return; but here it would be hard to say what compensation is made; and many instances could be adduced, where the corporation themselves have conferred the favors, not only of their private but even public business, upon those who could have no pretension to them on such an account; and when it is considered that the resident tradesman hath numerous taxes to pay toward the state, also various parochial and other contributions to make for the support of the

poor and unfortunate in his immediate neighbourhood, which the itinerant pedlar and hawker, for the most part, and in some instances *entirely* evades; the former most certainly deserves the protection of his interests in preference to the latter; and which would doubtless be easily effected by an observance of the charter.

The aldermen form the common-council of the borough, the mayor its chief magistrate, who are empowered to hold a monthly court, to consult of the public business of the borough; and among other observances, agreeable to the Constitutions, the mayor should attend divine service every Lord's day and chief festival, at the abbey church, morning and evening, together with two aldermen and four assistants. The twenty-four assistants are chosen by the mayor and aldermen; whose duty is, "*as often as required* by the mayor and aldermen, from time to time to give their assistance and counsel to the mayor and aldermen of the borough for the time being, in matters and business concerning the government or advantages of the burgesses and inhabitants thereof, and others coming thereinto;" and they are *required* generally about four times in the year.—First, to celebrate the anniversary of His Majesty's birth-day. The second is, to attend at the clerk

clerk of the market's court; their duty then is to examine the weights and measures, and to correct any dishonesty by fines, &c. This court might be made productive of the best effects, was it conducted with policy, but it is much to be regretted that instead of being of any service to the public, it is rather injurious:—the mode of conducting it, the headles give notice to the different inhabitants who use weights and measures, to assemble and bring them to be tried by the standard ones which are kept for that purpose in the Town-hall; so that, provided any person has other than honest ones, by giving him such notice, he would certainly be careful (if he was more fool than rogue) to bring the very same weights he used, and in such case would well deserve the heaviest fine they could impose upon him.\* Even since the ludicrous

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\* There is a curious anecdote related in the town of an honest hostess, who kept a proper standard pewter measure for such occasions, and which she good-naturedly lent for the same purpose to her no less honest neighbouring Bonifaces. It having to serve the same kind office for several; whoever used it last immediately handed it to the next succeeding borrower; and after faithfully performing this routine of duty, was sent up for the good-natured hostess herself; when, woful to relate, she was presently sent for, to answer how it came to pass that she sold by a short measure. It may be easily conceived that the accusation of dishonesty to a person, who was sure of having her honesty tried by a standard measure, most materially

occurrence related in the subjoined note, (which might be supposed would have been a sufficient conviction to reason and common sense of its inutility, or rather of its encouragement of dishonesty,) the same plan of conducting it is still observed. From such imbecility, and in some instances it being inimical to the interests of those who have the most power to remove this grievance, it is much to be feared is the cause of the present notorious dishonest measures, by which the publicans vend their malt-liquor, being tolerated. Can any just reason be assigned why the journeyman-mechanic, the day-labourer, and the poor foot-traveller, (for it is the poorer classes that most severely suffer by it,) shall have a fifth or a fourth of that for which he has paid the price of the whole, withheld from him.

The next time they are required "to give their assistance and counsel to the mayor and alder-

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affected her good fame, and consequently drew forth an exclamation of surprise, and protestation of her innocence; asserting in evidence that it had, on that very day, *been tried several times for her neighbours*, and had passed their *fiery ordeal* with credit. This disclosure caused a more minute examination of the treacherous measure, and it was discovered the person who had used it last preceding the owner, having gone with too precipitate haste to deliver up the sacred charge, had fallen and bruised it; thereby causing an indentation, and considerably reducing the internal space, it could not contain the accustomed quantity.

men," is at the Court Leet: the duty then devolving upon them is, "without fear, favour, or affection," to present all grievances and nuisances within the borough, in order to their being redressed; for which purpose they perambulate the same: but, prior to their setting off, they are officially acquainted that most of the means with which this court was originally empowered, to prevent and redress nuisances, was transferred to the quarter-sessions; therefore, but little was left for them to effect: but as they were not altogether divested of the means, they went through the perambulation, and assembled again in the evening at an adjourned court, at some inn. After dinner they sometimes made their presentations, which in some instances got redressed. Besides the foregoing attendances, their presence is required at the Townhall on St. Matthew's day, when the mayor is annually chosen. On this occasion the corporation attend divine service; and the old mayor on this day gives a sumptuous entertainment to the nobility and gentry of the neighbourhood, and to the whole of the corporation. The assistants also attend at the swearing in of the new mayor, on Michaelmas day; and on the Sunday when the annual charity-sermon is preached, for the benefit of the Blue Coat Charity School in this town.— Many of the assistants are, in their private chara-

ters, as respectable as some of the aldermen; but, as public members of the same corporation, they must stand aloof: and as to the requiring their assistance and counsel, with the above exceptions, (which is little better than calling them out of respectability in private life, to be ridiculous in public,) there is no such honour conferred. Whether a jealousy arises on the part of the aldermen, lest the assistant should promote the public good of the borough more than they, and which would not be very difficult, or from what other cause cannot be ascertained; but a haughty distance is in general observed.

The freemen are divided into two companies, mercers and innholders; to each of which should be annually chosen two wardens, who have power to hold four quarterly courts, for the receiving of what is called quarterages: the resident freemen pay one penny each meeting, and the non-residents fourpence. This, if attended to, would produce no inconsiderable sum, “and which is to be laid out for the common uses of the same respective companies:” neglecting to pay, subjects the defaulter to fine; and if fines and arrears are not paid, the party is liable to be disfranchised; to prevent which, at an election a few years since, one of the candidates to represent the borough in parliament, paid upwards of £60. This money

has been usually appropriated to defray the expense of keeping the engines in repair; but for several years has not been collected.

According to the charter of Edward the Sixth; the mayor and burgesses, when a parliament was convened, were empowered to choose two burgesses to attend the same;\* which privilege is now exercised by all householders within the borough, who pay church and poor rates; and all freemen, whether resident or elsewhere. At the last election, the number polled, amounted to 559. The inhabitants are exempt from serving on juries out of the borough.

The freedom of the borough is obtained by servitude of apprenticeship, by purchase, and by right of a father's copy; when freedoms are taken up, a charge of 3s. 4d. is made, towards the repairs of the abbey church. All those who serve the office of mayor are exempt from bearing arms in person; and for one whole year succeeding his mayoralty, is a justice of the peace for the borough, and the liberties and precincts thereof; taking also precedence before all the other aldermen and burgesses during that year.

There are many privileges granted to the freemen under different charters, the whole of which

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\* Salmon's History of Hertford, p. 77.

confirmed by the one granted by Charles II. the attentive perusal of which is recommended to those who feel themselves interested in the prosperity of the town. The validity of the charters that have been granted to the inhabitants of St. Albans, is often questioned ; their deficiency is said to arise from neglecting, at the accession of some of the late kings to the throne, to procure their being confirmed by them. If such be the case, how is it that any of the privileges enjoyed by the corporation are exercised ?—Representatives are continued to be sent to Parliament ; the farmer contributes part of his grain, as toll, at the markets ; sessions continue to be held, and also other privileges and immunities continue to be enjoyed, from which it might be inferred the invalidity of the charters is an erroneous idea, probably originating from the neglect of some of the observances they enjoin ; or having, in some instances, from weakness, or want of unanimity in the councils, failed to enforce them. There is certainly a good deal of mystery and secrecy attached to the corporation affairs ; and there are but very few who have any knowledge at all about them, although it would be but reasonable to make, at least, all acquainted with them that are subject to their government ; and it would be highly creditable to the court of aldermen to collate their

different grants and charters, and make themselves masters of their authorities. If they are invalid, there must be some strange gratification in merely wearing the ensigns of distinction, when the delegated legal authority has terminated ; such as surely men of spirit would disdain.

The extremities of the borough are pointed out by posts, put down for that purpose, and includes the whole of the abbey parish, part of Saint Michael, and Saint Peter. The Liberty jurisdiction extends over the parishes of Saint Stephen, Sandridge, Redburn, Abbot's Langley, Watford, Rickmansworth, (otherwise Rickmersworth,) Sarrat, Aldenham, Elstree, Chipping Barnet, East Barnet, Northaw, Ridge, Codicote, Paul's Walden, Shephall, Norton, Newnham, Bramfield, and Hexton. Sessions are held quarterly for the Borough, and on the succeeding day for the Liberty. A Court of Requests is held for the Borough every Saturday, at the Townhall, St. Albans ; and every other Tuesday, for the Liberty, at Watford, for the recovery of debts amounting to 40s. For the gratification of the curious, a list of the mayors, (from the first incorporation to the current year,) is given in the Appendix.

## PUBLIC BUILDINGS, &amp;c.



## THE TOWN-HALL.

This building is situated at the bottom of St. Peter's Street, in which are held the Quarter-Sessions for the borough and liberty; and most of the meetings upon the corporation and public business. It is occasionally fitted up, in the winter season, for Balls and Assemblies, which are generally well attended by the nobility and gentry of the neighbourhood. There is nothing in its appearance, as a public edifice, that claims attention: it consists of a long range of building, one story high; the upper part principally consisting of one long room, which, on particular occasions, is divided by temporary partitions; the upper end being appropriated for judicial proceedings; and has within the present mayoralty been considerably improved. Originally this building belonged to the abbey, and was known by the name of the *Charnel-house*, by which appellation it was granted to the mayor and burgesses upon their first incorporation. Its lower part is employed as a gaol

for the borough, with apartments for the residence of the jailor, and an engine house.

In the windows of the Townhall, as have been before noticed, are several fine specimens of stained glass; displaying various shields of arms meriting the attention of the curious.

#### THE MARKET-HOUSE,

was built at the expense of Lord Spencer. This liberal nobleman offered to defray the charge of its erection, at the same time allowed the inhabitants to build it in any manner they pleased, and the present humble structure was raised accordingly. Although it evinces a rigid regard to economy, which certainly ought not to have been lost sight of, yet it intimates so low an opinion of his lordship's intentions, which no doubt was to have raised a public building that would have borne a respectable appearance in the town; that it is much to be regretted the projectors of it had not raised a handsomer edifice, and more worthy of so generous a contributor to the public good, than the present mean one. It consists of a double roof, supported by eighteen plain square wood posts: on the side fronting the road, in the centre of the roof, was intended to be placed his lordship's coat of arms; which was not done, in con-

sequence of his disapprobation, at their building so mean a structure. The figure of justice on the top, has been placed there within a very short time, to which situation it was removed from an octagonal building, constructed over the pump near the Clock-House, called the Market Cross, and was very ornamental to that part of the town; but, in consequence of some injury it received from a waggon coming in contact with one of the pillars that supported it, it was entirely taken down, and a light iron railing substituted in its stead. Formerly near this spot stood one of those beautiful stone crosses which Edward I. raised in 1290, to the honour of his beloved Queen Eleanor, whose body rested here in its way from Lincolnshire, to the place of interment.

#### THE CLOCK-HOUSE.

The origin of this very ancient tower, or for what purpose it was erected is now quite unknown; and the various traditional accounts of it have probably arisen merely from conjecture, but it is generally thought that such a building existed prior to the ruin of Verulam; the traditional account generally given is, that two females of the city of Verulam, having wandered to where

St. Albans now stands, it being then a wood,\* they were benighted ; and from the scite of the present building, first descried a light, which enabled them to retrace their steps ; and in order to prevent the recurrence of such an event to themselves or others, caused a high tower to be erected from whence might be more easily ascertained the way out of the wood. Another account is, that it was built for the purpose of a Watch Tower, to give alarm on the approach of an enemy towards the city.

It consists of a high square tower, formerly embattled, constructed of flint pebbles ; in the interior is a stone staircase, at present in a very ruinous state. The lower part, with the addition of a lean-to attached to it, has of late years been occupied as a dwelling-house, now let under lease by the mayor and corporation to Mr. Wilkins, shoemaker, who has inhabited it many years. On the top of it, during the late war, was placed a telegraph, communicating with Yarmouth and the Admiralty : the amazing celerity with which information was conveyed from the Admiralty to

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\* The following traditional rhyme evidences as much, viz.

When Verulam stood  
Saint Albans was a wood ;  
But now Verulam's down,  
Saint Albans is become a town.

Yarmouth, was truly astonishing ; intelligence having been sent and an answer returned in the short space of five minutes ; a distance, by the route of the mail, upwards of 200 miles. The telegraph has been taken down within the last year, but the small room beneath it, fitted up for the use of those who worked it still remains. In the upper part of the tower is a bell of about a ton weight, which has been appropriated to various uses : some very old people of the town say that it used to be rung at four o'clock in the morning, to call apprentices to their work, and at eight in the evening, for them to leave off : it was also anciently used as the Curfew, or *couverfeu*, bell ; but is not at present made use of for either of those purposes, but merely as an alarm-bell, in case of fire, and in consequence is termed the fire bell. It appears from Newcome that Roger de Norton "caused a very large and deep-sounding (sonorosissima) bell to be made and hung up, to be struck every night at the time of curfew," which probably was the bell alluded to. Upon it is the following inscription in church text, and also a Roman cross, viz.

DE MISSI CELIS HABEO NOMEN GABRIELIS.

The town clock is placed in this tower, and strikes upon the skirt of the above bell. The frame in which it is hung is extremely decayed, and the

iron-work attached to its canon is so much corroded by rust, as to render it in a very dangerous state.

### THE GAOLS.

#### *The Liberty Gaol, and House of Correction for the Borough*

is situated at the west end of the abbey church, and has already been noticed under the head of “*Gate-House*,” for its fine groined roof. The road passing through the centre of it leads to Verulam Hills and the Silk Mills. The part nearest to the church is appropriated for the use of the Liberty, and the gaoler is appointed by the Lord Lieutenant of the county. The lower part consists of several cells, and a well-paved, spacious, and airy court yard, for the use of the prisoners during the day. In one of the upper rooms is an ancient coat of arms of England. The prisoners’ allowance is a pound and a half of bread per diem, increased to that quantity through the humane interposition, for alleviating the miseries of the unfortunate objects confined there, of William Trelss, Esq. during his mayoralty in 1812; till then the allowance was only a pound: there is no firing allowed, and the passing stranger is often, as he approaches the gaol, entreated through the

iron-grated windows in the upper part, to deposit a trifle into an old shoe, which the prisoners, by a string, let down for that purpose, in order to procure them a small share of so desirable a comfort, and particularly in the winter season. The whole of the interior is kept extremely neat and clean. The keeper of this used formerly to be in the receipt of an annual donation or bequest of £11, and upwards, said to have been granted by some king, and was to be perpetually enjoyed by the keeper for the time being, of the then Lodge or Entrance: the payment of this appears to have been made as late as the second keeper's time from the present. The other part of the building, which is on the other side the road, is called

#### THE HOUSE OF CORRECTION,

to which are usually committed vagrants, &c. till passed to their respective parishes. The gaoler is appointed by the corporation, who have lately effected the purchase of some ground contiguous to the building, for the purpose of making it convenient to apply offenders to hard labour. The cells and rooms are similarly constructed to those of the Liberty gaol. In the interior of the turrets on the south side are constructed the staircases, which lead to the upper apartments, and are of stone.

## THE COMPTER.

Consists of part of the ground-floor of the Town Hall, and is appropriated for the confinement of felonious offenders within the borough.



## DISSENTING CHAPELS.

Besides the churches already described, are several public edifices, for the use of different dissenting congregations from the church of England in this town, which comprise, viz.—the Independents, Baptists, Unitarians, Methodists, and Quakers.

### THE BAPTIST MEETING-HOUSE,

situated in Dagnal lane, is a commodious and plain fabrick, neatly pewed ; has one gallery and a vestry-room.

According to the records in the possession of the people assembling there for religious worship, it was built about the year 1720. From tradition, it is supposed they met previously for worship at a place in Spicer Street, where the Independent Meeting House now stands, near which was a large malting, supposed to be the property of Mr. Hugh Smith. The present place was erected at the joint expence of the Rev. Mr. Harding and the Rev. Mr. Hugh Smith, co-pastors, and Mr. Philip Smith and Lady Harrington. This society was originally a branch of a very considerable church and congregation of

that denomination at Kensworth, in this county; at which place, in the present day, there is no congregation, nor the least vestige of a place of worship to be traced.—The Baptists assembling at St. Albans are Calvinists, and hold with particular redemption. The Meeting House is bequeathed to them, so long as a congregation of protestant dissenters shall meet there for religious worship: in case of failure, it descends to the heir at law. Hearers at this place are not generally very numerous at the present period; notwithstanding, upon the whole, it is rather an increasing interest: the number of members admitted to church-fellowship are about 40.

The place appropriated for administering the ordinance of baptism, (termed the Baptistry) was made about the year 1757; prior to which time, the river near the town was resorted to for that purpose. The present building was enlarged about the year of our Lord 1760, one-third, or from two pillars in the centre, at the expence of the congregation. The present minister is the Rev. John Carter, who was ordained pastor in 1811, according to the usage among the dissenters; his predecessor, the Rev. Mr. Gill, filled that situation with great credit and respectability, upwards of fifty years.

## THE QUAKER'S MEETING

Is also situated in Dagnal lane: it is a small low building, having a burial ground, and a small room adjoining, wherein the members assemble for the purpose of consulting on temporal matters. There is also another burial ground situated in Sweet Briar lane, appropriated to their use. The society adhering to Friends' principles are very much decreased of late years, in this town; the whole consisting, at the present time, of but about four families.

“ The system of the Quakers, its peculiarities excepted, is intitled to our esteem and respect.—The Christian simplicity of their worship, and the exemplariness of their moral conduct, deserve the warmest encomium. Honesty, decency, sobriety, moral restraint, abhorrence of all violence and blood, benevolence, kindness, charity, and a long catalogue of other virtues, by which they are distinguished, claim the applause and approbation of mankind, and are worthy of being holden up to universal imitation. No lover of virtue and good conduct can regard this people without satisfaction. He cannot but commend their abhorrence of oaths, and their aversion to gaming and field sports; he cannot but admire the tendency of

their plan of education to generate amiable qualities, and of their whole system to form valuable members of society ; he cannot, in short, but express a fervent wish for the perpetuity of a sect, the genuine members of which exhibit, to a corrupt and degenerate world, examples of unfeigned piety, of honest industry, and of simple manners ; and for the prevalence of a system, which, if it should ever become universal, would expel war and bloody violence from the earth, and restore the happy age of unity, peace, and concord. But while he applauds and admires the excellence of their general character, and their morality, he will feel disposed to censure their objections to the ordinances of baptism and the communion, and regret their prejudices against the use of the common names of the months of the year, and the days of the week."

#### THE METHODISTS

are an increasing sect : their present place of public worship is situated about the centre of the west side of St. Peter's Street. The introduction of this connexion into St. Albans, is attributed to John Coppleston, a weaver, who was the son of a highly esteemed minister of the Church of England, and curate of the parish of Luton, Bedfordshire.

He first hired lodgings at the house lately rebuilt at the corner of Cook's Row, where he carried on his business, and induced a few to join him occasionally in prayer meetings: after a time he obtained a licence to preach; and a small building, nearly contiguous to the house, was fitted up for public worship, and is now standing; from whence they removed to the present one in St. Peter's Street, capable of holding about 150 hearers; and it is at present in agitation to erect a more spacious and respectable building, and, when effected, they anticipate their congregation will be the most numerous in the town.

The Methodists assembling here, profess the religious tenets of the celebrated John Wesley, "a man," as a late writer observes, "of inflexible resolution, primitive piety, and considerable erudition; whose name and whose exertions will be revered, while the indifferent and luke-warm in the sacred cause will be ingulphed in oblivion."

#### THE INDEPENDENT MEETING-HOUSE,

Is situated in Spicer Street, and is a very modern brick building, erected by subscription in 1811, at an expense of upwards of £1200. The interior is neatly pewed, and will accommodate about 500 hearers. At present there are no galleries, but

the building was constructed so as to erect them, whenever an increasing congregation should require it. Their last settled pastor was the Rev. J. H. Cox, author of a small work intitled "Jesus Shewing Mercy," which has gone through several editions; and the same gentleman was also author of other religious tracts. Since the separation of the congregation and their last pastor, which was in 1813, they have been chiefly supplied by the students from Hoxton and Homerton Academies. There is an endowment left by the late Mrs. Horn, of Bowman's Green, and of New Barns, near this town, of £40 per annum, towards the support of the ministers of the Independent interest at Saint Albans, as long as they should preach the gospel consistent with the Assembly's Catechism.

The number of members admitted into church fellowship are about 30. The number of hearers generally assembling at this place are not very numerous; but of late they are considered rather upon the increase.

#### THE UNITARIANS

The Old Meeting, of Presbyterian origin, is also in Dagnal lane; a plain building, and commodious place of worship. The late Rev. Jabez Hirons, was minister of this Chapel sixty years; happy in

the esteem and affection of all who knew him : he succeeded Dr. Clarke.

A charitable institution for clothing and educating a number of boys, belongs to this place, and has been in connexion with it more than a century : its support is principally by the contribution of an annual sermon. A Sunday School has also been lately established, with considerable promise of utility. The present minister is the Rev. William Marshall, a gentleman of Unitarian sentiments. His views of the gospel stand opposed to the doctrine of the Trinity, and the whole system of John Calvin.

The Unitarians are, in different parts of the kingdom, advocating their cause with increasing boldness and success. They deem the popular creed to be equally irrational and unscriptural ; and conceive that the Unitarian view of the gospel is the true *evangelical* faith: that is, the faith of the evangelists, the apostles, and *first* Christians. Their fundamental tenet is the *unity* of the Deity, and the worship of one God, the “*Father*.” The “*Man* Christ Jesus,” they believe to have been a *human* being in the literal sense of the word, but morally perfect: they conceive no other *atonement* (at-one-ment, or mind) necessary to reconcile man to God, than repentance and virtue ; no sacrifice of any avail but that of a good heart

and holy life. On points of less practical importance, Unitarians have variety of opinions: but all hold up their system of faith as breathing a liberal, benificent spirit; as promoting freedom of inquiry, and inviting the manliest use of reason in religion.

The whole body of Dissenters are inferior in numbers to those who favour the established religion in St. Albans, and any sect by itself is very inconsiderable. Formerly there was a very numerous congregation that used to assemble at the Baptist meeting house; and also the Presbyterian congregation was once very large: the respectable families which heretofore frequented them are partly extinct, and others have adopted different tenets; as the Independent interest, which first issued from the Baptists, and has occurred but within a few years: those espousing Friends' principles are dwindled to so few, as for that denomination of christians to be almost extinct; so that, (notwithstanding one or two particular sects are rather upon the increase,) the whole may be considered as verging rather to a state of declension than otherwise.

St. Albans, as well as having been the scene of the first martyrdom of Great Britain, to the sacred cause of christianity, has also been the scene of some in more modern times, viz. in 1555, in the

reign of Queen Mary, George Tankerfield, a native of York, by profession a Cook, with nine others, in July in that year, was sent by the commissioners to Bishop Bonner to be examined, concerning their religion: he had been a papist during the reign of Edward, but from the cruelties they exercised, he was induced to entertain doubts of their proceedings, and afterwards his heart conceived an abhorrence of them; and from reading the New Testament, the Lord enlightened his mind with the knowledge of the truth, working a lively faith in him to believe the same, and utterly to detest all popery, and so he renounced them: and this good man, being carried to St. Albans, there ended his life with much patience and constancy, the 26th day of August, 1555, for the defence of the truth, which at length will have the victory.

*Notes concerning George Tankerfield, after he was carried to St. Albans, to suffer martyrdom.*

“ Imprimis, He was brought to St. Albans by the high-sheriff of Hertfordshire, Edward Brocket, Esq. and Mr. Pulter, of Hitchin, who was undersheriff.

“ Item, Their inn was the Cross Keys, where there was a great concourse of people to see and hear the prisoner, among which multitude some were sorry to see so pious a man brought to be

burned ; others praised God for his constancy and perseverance in the truth. Contrariwise, some there were which said it was pity he did stand in such opinions : and others, both old women and men, cried against him ; one called him heretic, and said it was a pity that he lived. But George Tankerfield spake unto them so effectually out of the word of God, lamenting their ignorance, and protesting unto them his unspotted conscience, that God did mollify their hardened hearts, insomuch that some of them departed out of the chamber with weeping eyes.

“ Item, There came to him a certain schoolmaster (who was retained unto Sir Thomas Pope, knight): this man had a communication with George Tankerfield, the day before he was coming to St. Albans, concerning the sacrament of the altar, and other points of the popish religion: but as he urged Tankerfield with the authority of the doctors, wresting them after his own will ; so, on the other side, Tankerfield answered him mightily by the scriptures not wrested after the mind of any man, but being interpreted after the will of the Lord Jesus, &c. So that as he would not allow such allegations as Tankerfield brought out of the scriptures, without the opinions of the doctors ; so again Tankerfield would not credit his doctrine to be true, except he could confirm it by the

scriptures. In the end, Tankerfield prayed him, that he would not trouble him in such matters, for his conscience was established, &c. ; and so he departed from him, wishing him well, and protesting, that he meant him no more hurt than his own soul.

“ Item, When the hour drew on apace that he should suffer, he desired the wine-drawer that he might have a pint of malmsey, and a loaf, that he might eat and drink that in remembrance of Christ’s death and passion, because he could not have it administered to him by others in such manner as Christ commanded ; and then he kneeled down, making his confession unto the Lord, with all which were in the chamber with him ; and after he had prayed earnestly unto the Lord, and had read the institution of the holy supper by the Lord Jesus, out of the evangelists, and out of St. Paul, he said, O Lord, thou knowest it, I do not this to derogate authority from any man, or in contempt of those which are thy ministers, but only because I cannot have it administered according to thy word, &c. ; and when he had spoke these and such like words, he received it with giving of thanks.

“ Item, When some of his friends desired him to eat some meat, he said, he would not eat that

which should do others good, that had more need, and that had longer time to live than he.

“ Item, He prayed his host to let him have a good fire in the chamber: he had so, and then he, sitting on a form before the fire, put off his shoes and hose, and stretched out his leg to the flame; and when it had touched his foot, he quickly withdrew his leg, shewing how the flesh did persuade him one way, and the spirit another way. The flesh said, O thou fool, wilt thou burn, and needest not? The spirit said, Be not afraid, for this is nothing in respect to fire eternal. The flesh said, Do not leave the company of thy friends and acquaintance which love thee, and will let thee lack nothing. The spirit said, The company of Jesus Christ, and his glorious presence, doth exceed all fleshly friends. The flesh said, Do not shorten thy time, for thou mayst live, if thou wilt, much longer. The spirit said, This life is nothing unto the life in heaven, which lasteth for ever, &c. And all this time the sheriffs were at a gentleman’s house at dinner, not far from the town, whither also resorted many knights and gentlemen out of the country, because his son was married that day; and until they returned from dinner, the prisoner was left with his host, to be kept and looked unto. And George Tankersfield all that time was kindly

and lovingly intreated by his host; and, considering that his time was short, his saying was, That although the day was never so long, yet at the last it ringeth to evening song.

“ Item, About two of the clock, when the sheriffs were returned from dinner, they brought George Tankerfield out of his inn unto the place where he should suffer, which is called Romeland, being a green place, near the west-end of the abbey church: unto which, when he was come, he kneeled down by the stake that was set up for him, and after he had ended his prayers, he arose, and with a joyful faith he said, that although he had a sharp dinner, yet he hoped to have a joyful supper in heaven.

“ Item, While the faggots were set about him, there came a priest unto him, and persuaded him to believe on the sacrament of the altar, and he should be saved. But George Tankerfield cried out vehemently, and said, I defy the whore of Babylon, I defy the whore of Babylon: Fie of that abominable idol: Good people, do not believe him; good people, do not believe him. And then the mayor\* of the town commanded to set fire to the heretic, and said, If he had but one load of faggots in the whole world, he would give them

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\* Thomas Manningham.—See Appendix.

to burn him. There was a certain knight by, who went unto Tankerfield, and took him by the hand, and said, Good brother, be strong in Christ : this he spake softly, and Tankerfield said, O Sir, I thank you, I am so, I thank God. Then fire was set unto him, and he desired the sheriff and all the people to pray for him ; the most part did so. And so, embracing the fire, he bathed himself in it, and, calling on the name of the Lord Jesus, he was quickly out of pain."

Among the ejected ministers for non-conformity, after the restoration of Charles the Second, two were of St. Albans; viz. Mr. Haworth and Mr. Partridge : the former of St. Peter, and who, subsequent to his ejection, was desired to preach a funeral sermon, but was hindered ; whereupon the congregation went to the cloisters in the abbey church, and, in sermon-time, the soldiers came to take him ; and one of the hearers interposing to prevent it, was shot dead. Mr. Haworth was tried at the assizes on this account, and at length delivered, but fined, while the soldier who was the perpetrator of a most outrageous murder, was suffered to go unpunished.

*Alms-houses, Benefactions, Public Schools, Societies, &c.*

The principal charitable foundation at St. Albans is called THE BUILDINGS, and consists of nine alms-houses, forming three sides of an oblong square, situated at the entrance of the town into St. Peter's Street, on the road leading to Hatfield and Hertford. Each house has comfortable apartments for four inmates, and a detached garden. The objects generally admitted to participate in the benefits of this noble charity, are widows, and elderly men and women; who, from untoward circumstances in life, may have been reduced; and here find a truly comfortable and serviceable assistance, in addition to any trifle they may have preserved from the wreck of their more prosperous days. The present allowance is £12 per annum each, which is paid with the greatest punctuality; and a certain quantity of coals is also given to each. When it is considered this establishment affords a comfortable house for thirty-six persons, (rent, rate, and tax-free,) also coals, and an annual allowance of £12, it is a munificent and excellent charity.

It was built and endowed by Sarah Duchess of Marlborough; and the entire management of it is vested in the proprietor of the manor of Sandridge, who was the late Earl Spencer, and his widow the late Dowager Countess Spencer, had, during her life, the superintendence of it: since her decease, it devolves upon the present Earl Spencer, her son, and the great-great grandson of Sarah Duchess of Marlborough.\*

The interest and benefit of the inhabitants of the *Buildings*, enjoyed the peculiar regard and attention of the late truly worthy Countess Dowager Spencer: her personal affectionate inquiries amongst them after their welfare, and her promptness to alleviate their various troubles and anxie-

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\* About the year 1735, Sarah, Duchess Dowager of Marlborough, purchased of the heirs of the family of Robotham, the Manor of Newland Squillers, within the parish of St. Peter, of which the Manor-house stood at the extremity of the borough, by the side of the road leading to Hatfield and Hertford. This house having been long abandoned by the family, had been let as a boy's Boarding school; and about the years 1715 to 1718, it was a very reputable school among the Dissenters, where the celebrated Dr. Doddridge, Dr. Aikin, and others, ministers, and other persons of that profession, received the rudiments of their education. The Duchess pulled down the house, and erected the present *Buildings*, or *Alms-house*, on the site; which *Alms-house*, and the grounds laid to the same, together with certain estates in Crowhurst, and other places in the counties of Surrey, Sussex, and Kent, late the property of Edward Gibbon, one of

ties, on all occasions was such as to gain their most heartfelt gratitude; and the admiration of all who have had any opportunity of witnessing the constant and generous interest she took in their comfort and happiness. Nor was her endeavours to assist the unfortunate, and to lessen the poignancy of adversity, confined to this institution; they were always exerted with cheerfulness on every opportunity that presented itself, and many individuals and families in the town and neighbourhood, have experienced the blessings of her generous and benificent exertions to render their services. Her care and anxiety for the education of the children of the poor was very great: constantly, when resident at St. Albans, she used

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the South-Sea directors, and certain other estates in Marston-Jabbett, in the county of Warwick, late the property of Robert Surman, deputy-cashier of the South-Sea company, the Duchess, by deed inrolled in chancery, dated 2d of June, 1736, conveyed to Daniel, Earl of Winchelsea and Nottingham, the Right Hon. Sir Thomas Reeve, chief justice of the Common Pleas, and others, in trust, for the maintenance of the alms-men and alms-women, but subject to the sole management of the said Duchess during her life, and after her decease, of the person who shall be in possession of her estate in the adjoining parish of Sandridge, who is at present her great great grandson, Earl Spencer. She also directed £20 per annum to be paid to the rector of the Abbey Church, or to the vicar of the parish Church of St. Peter, for the time being, for overlooking the poor that shall be placed in the said Alms-house.'

personally to instruct them at the school, and frequently had them at her own-house for the same kind purpose. In her, the poor and the unfortunate lost a most active and munificent friend, and society one of its brightest and most useful members. Her ladyship's death occurred suddenly and unexpected ; she died in London in 1814, and was interred at Althorp, in Northamptonshire.

Not far distant from the above, and near the north-west side of St. Peter's Church, in Bow-gate, is

PEMBERTON'S ALMS-HOUSE;

a range of six buildings, erected for as many poor widows, in pursuance of the will of Roger Pember-ton, Esq. who was sheriff of this county in 1620, and died in 1627 ; having directed that the sum of £5 yearly, issuing from his manor of Shelton, in Bedfordshire, should be paid for the maintenance of each of the said widows for ever. Over the gate of the little court before the alms-house, is an arrow, or short spear head, stuck upright in the brick-work ; and the tradition of the place is, that the founder shot a widow with an arrow by accident, and built the Alms-house by way of atonement. He was grandfather to Sir Francis Pemberton, lord chief justice of England in the time of Charles the Second.

In Cock Lane, near St. Peter's Street, are three houses, forming six dwellings, appropriated to the use of the poor, on the front of which is the following inscription :

“ 1781. These six Dwellings for the Poor of  
“ this Parish, were built and finished at the sole  
“ charge and expence of John Masterman, of  
“ London, Goldsmith, in lieu of the three old  
“ ones, which stood in the street opposite the  
“ White Horse, but now conveyed to him by the  
“ unanimous consent of Vestries held 28 March  
“ 1780 and 6 June 1781.”

At the bottom of St. Peter's Street are three dwellings, for poor widows.

In Spicer Street are three tenements, left by Richard Ranshaw, Esq. about 1560, to the mayor and burgesses of the borough of St. Alban; and also one other tenement, called the Vine, upon condition that they should appoint and bestow, from time to time, for ever, the rent of the house called the Vine, upon the reparation of the said house and the other three tenements;\* and with the advice of the minister for the time being, should nominate and appoint honest poor persons to inhabit the same, without rent, for ever more. A lease of these premises have lately been

\* These are now converted into six.

granted to Mr. Samuel Wildbore, a respectable innkeeper and brewer in this town, and who has put them in a good state of repair, and obtained a licence for the Vine as a public house, for which no doubt it was originally used; but for years previous to 1814, had been discontinued, and the reparation of the houses much neglected.

There are many and considerable benefactions of different descriptions, left for the benefit of the poor of the town, and parishes of St. Peter and the Abbey parish; those of the former place are very numerous; and there are about twenty bequests belonging to the latter. As there is nothing curious in them, or different from benefactions of the same kind, to excite the interest of others than the inhabitants of the respective parishes, and who are, or will be, provided with printed copies of them; and as also their insertion would considerably increase the size of this work, and be neither interesting or entertaining to the general reader, they have been omitted.

At this time, a committee of the parishioners of the Abbey parish are investigating the state of their benefactions, in order to preserve to the poor the benefits they were meant by the original donors to confer; and it is much to be regretted such a measure had not been adopted by the parish years ago, as it is too evident, from the

neglect and abuse of many of them, the intention of the donors were not always the primary object in view with those who were intrusted with their management.—If, in the situation of a trustee of an estate for the use of the poor, the trustee holds any part, he of course suits himself with an easy and complying landlord, whom, it is reasonable to conjecture, would neither be very scrupulous to exact the payment of rent or to raise it, although other estates might rise in value double or treble: and if, in the same character, the lessor and lessee should be united, and the lessee should be bound to keep in repair, his friend the lessor, would probably be very forbearing, in recovering damages for dilapidations: and if, as in some instances, repairs must actually take place, to accommodate each other, the expence might be defrayed by a reservation of rent, in future years, at the *trifling sacrifice of the benefit of the poor*. It is much to be regretted that trustee and lessee, or that trustee and tenant, should be united; for as they are friends that “stick closer than a brother” to each other, it must be inferred that the counter interest of the poor, which ought to exist, is too often less predominant than actually necessary, for any increase of their benefits, or to preserve to them those entire which they had an undoubted right to, from the wills of the original donors.

Public charities cannot be too public; nor is there any man of probity and integrity but would be gald to satisfy the public, if intrusted with the means, or the distribution of them, that he had discharged his duty.

A gentleman of the parish of St. Peter, has with great care compiled a statement of all the benefactions and estates belonging thereto, which at his own private expence, he has supplied printed copies of to the respectable inhabitants, with the laudable view of preserving such as afford a permanent income from being lost; and has thereby rendered the parish a most essential service. A list of them has been painted on canvass, neatly framed, and placed up in a conspicuous part of the church.

The parishes of St. Stephen and St. Michael have very few benefactions, and those very inconsiderable.

### SCHOOLS.

Several Schools, for the instruction of the children of the poor, have been instituted here, and are supported by voluntary contributions, and other patronage.

#### THE GRAMMAR-SCHOOL

was founded under the charter of incorporation granted to the borough by Edward the Sixth.

Queen Elizabeth, by letters-patent, dated at Gorhambury, on the twenty-fourth of March, in the twelfth of her reign, (1570,) empowered the mayor and burgesses for the better support of the said school, to grant two wine licenses to any persons they should think fit, within the borough, permitting them “to sell all sorts of wine, by any measures and at any price,” to the exclusion of all others; provided that the annual salary of £20 was paid by the mayor and burgesses to the master of the school. Another wine licence was granted by James the First, in order to augment the stipend of the master by the ‘sum of four marks;’ and at the same time the mayor and burgesses were privileged to seize any wine kept for sale contrary to the grant, in any place within the borough, or the distance of two miles.

In 1812 these licences were let by tender for three years, at about £90. per annum; two were taken by the proprietors of the White Hart, Peahen and Woolpack Inns, the other by a private individual of the town, and was afterwards transferred into the hands of a near relation of the gentleman who served the office of Mayor that year, for whose interest it seems to have been obtained, he subsequently carrying on the business of a wine merchant,

A few years since the proprietors of the before mentioned inns omitted to take out these wine licenses, and a suit was commenced against one of them for selling wine without having obtained a license for that purpose from the corporation, it was defended by the inn-keepers, who had taken the precaution to procure the usual government wine licences, notwithstanding they were obligated to have the corporation wine licences as formerly, and to defray the law expences amounting to about £100. As to their enjoying the exclusive privilege of the sale of wine is erroneous, as wine is to be had at every respectable inn in the town, and herein the holders of these licences certainly have some reason to complain of injustice exercised towards them, for as it appears these licences must be granted, those who pay for them have a very just claim upon the corporation to carry into effect that part of the grant, which tends to render the licenses of worth to them.

This school also derives a considerable income from lands left for that purpose, now let on lease to Mr. Alderman Kinder, at an annual rent of about £90.

The master's salary is now increased but not to near the amount of the receipt of the licenses. The school at present is generally considered to be of little public service, the Virgin's Chapel is appro-

priated for the school room, and a most excellent one it makes. There is a Library for its use, but there are but few books belonging to it, and most of those are but of little worth. Over the door of the school occur the following lines.

SCHOLA S. ALBANI.

*Quæ Divæ MARIÆ jampridem nomine dicta est,  
Literulis celebrem fecit ELISA domum.  
Quid vetat ingenuas pietati jungier artes?  
Hinc, illinc, veræ est religionis honos.*

*Blue Coat School.*

At this school which has been established for a century, thirty-five boys are fully clothed, instructed in the principles of the christian religion according to the rites of the Church of England, and taught to read, write and cast accounts. It is supported entirely by voluntary contributions, and the dividends upon savings therefrom arising purchased in the reduced three per cent annuities, amounting at this time to £400.

*The Dissenting Charity School.*

The above School was established by Dr. Samuel Clarke, who was minister of the presbyterian congregation in this town at the meeting house in

Dagual Lane, now used by the congregation of Unitarians, who are its supporters, it clothes and educates thirty boys and ten girls.

*The Independents' Sunday School.*

This institution clothes and educates twelve boys and eight girls, and educates others who do not receive clothing.

*The Methodists' Sunday School.*

Has been established about three years, during which time 127 children have received instruction at it, and about 50 are now in the school.

*Church Sunday School.*

The place appropriated to this use is the Grammar School in the Virgin's Chapel, it is very numerously attended, its principal support is derived from a few Ladies, who also give their constant personal assistance for instructing the children and promoting their welfare. This school was patronised by the late Dowager Countess Spencer.

*A Girls' School*

for educating and clothing twelve girls is supported by the munificence of the Vicountess Grimston,

## PUBLIC SOCIETIES.

*The St. Alban's Branch Bible Society*

was established 1812, as a Branch of the Hertford Auxiliary to the British and Foreign Bible Society for the circulation of Bibles and Testaments *without note or comment*, and those in the languages of the united Kingdom in the authorised version only; prior to the formation of the Branch Society at St. Alban's its merits were much agitated, and it had to encounter with some degree of opposition, but at length commenced under very distinguished patronage, and a considerable sum was cheerfully contributed to promote the views of the society, and annual subscriptions have since been continued to be made, but no annual report of its proceedings having been published the subscribers have not the gratification of knowing the extent of the good it produces, to which cause may probably be attributed the prevalent opinion, that it is rather upon the decline: according to a resolution unanimously adopted at the first general meeting, a report was annually to be agreed upon "*and circulated among the members*," and when effected it is hoped will evince that although the above re-

solution has not yet been complied with, those who have enjoyed the happiness of possessing the means of sowing the unadulterated Word of God, have neither been inactive or unsuccessful in this good work, time has now been sufficient to expect its delightful buds, and to anticipate the blossoming and the fruits of their pious labours.

### *Herts. Union Society.*

This society is supported by the dissenters in general, it commenced at St. Albans 1811, for the purpose of promoting Village Preaching, and establishing Sunday Schools; it has been very successful in its undertaking; an annual meeting is held for auditing the accounts of the society, &c. when sermons are preached for its benefit and the annual subscriptions to support and further the views of the society are made.

### *Benefit Societies:*

so numerous and essential are the services they render to individuals and the community, that they deserve to be noticed with particular recommendation: the principle of paying a trifling monthly contribution to secure a permanent and comfortable assistance, is so obviously an easy means of pro-

viding an alleviation for the unforeseen calamities to which man in this state of vicissitude is hourly the subject of, that few on maturely considering the comforts they are calculated to afford would omit to entitle themselves to participate in them, whenever they might be required: a most excellent institution of this description is the

**ST. ALBAN'S BENEFIT AND ANNUITANT SOCIETY.** this society has been established upwards of four years, its advantages besides the usual benefits during illnesses, and at the decease of members, is an annuity of £15. a year, payable half-yearly to the widows of deceased members, as long as they remain unmarried. From the amount of the interest of their present funded capital, and which is continually encreasing, added to their periodical contributions, they derive an annual income so considerable, that the members entertain no doubt of its answering their most sanguine expectations.

An annual meeting of the society is holden at the Blue Boar Inn, on **ST. ALBAN'S DAY**, June 17th, to audit the accounts, on which occasion an excellent dinner is provided, and the invigorating glass circulates with the most loyal sentiments, and the conviviality and pleasure of the day is encreased with numerous patriotic and national songs.

There are also several other respectable benefit societies, although not affording so considerable

advantages are well calculated to be productive of essential service to their members.

*St. Alban's Female Friendly Society.*

This society was instituted in 1802 by the late Countess Dowager Spencer, who continued patroness of it till her decease. Its funds are derived from the contributions of honorary, and the payments of benefited members, the overplus remaining after the necessary expences are defrayed is funded in the names of trustees, which amounts to £3000. The assistance afforded by this society to the benefited members are as follows: a weekly payment in time of sickness, assistance to lying-in women, a weekly payment from the age of sixty during life, and an allowance for funeral expences; the weekly payments to entitle members to these benefits are trifling, not exceeding fourpence, the management of the society is entrusted to the patroness and a committee of ladies chosen from the honorary members. Present patroness Countess Spencer.



*Remarkable Places, Seats, &c.  
in the Vicinity.*

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SOPWELL NUNNERY.

These ruins occupy a considerable space of ground about half a mile south-eastward of St. Alban's; but the dilapidations have been so great, that neither the plan of the buildings, nor their appropriation can now be traced. This Nunnery was of the Benedictine Order, and was founded about 1140, by Geoffrey de Gorham, sixteenth Abbot of St. Alban's, on the site of an humble dwelling that had been constructed by trees, by two pious women, who lived here in seclusion and strict abstinence. The Abbot ordained that the number of Nuns should not exceed thirteen, and that none should be admitted into the sisterhood but maidens: he also granted them some lands; and their possessions were afterwards increased by different grants from Henry de Albini, and others of his family; an estate in the parish of Ridge was likewise given to them by Richard de Tany, or Todenai. At the period of the dissolution of this house, its annual revenues were estimated according to Speed

at 68l. 8s. 0d. Tanner estimated them at 58l. 8s. And Dugdale records them at only 40l. 7s. 40.

In the year 1541, Henry the Eighth, granted the site and building of the Nunnery to Sir Richard Lee, who had been bred to arms, and was the person who had previously obtained the grant of the lands lying contiguous to the Abbey Church, according to Newcome, Sir Richard was indebted for Sopwell to the solicitations of his handsome wife, whose maiden name was Margaret Greenfield, and who was in no small favor with the king.'

By Sir Richard the buildings were enlarged and altered for his own residence; and the surrounding grounds were enclosed by a wall, and converted into a park. He died 1575, leaving two daughters; by Anne, the eldest of whom, married to Edward Sadleir, second son of Sir Ralph Sadleir, of Standon in this county, Sopwell passed into that family. About the time of the Restoration it again fell to an heiress, married to Thomas Saunders, Esq. of Beechwood, and was afterwards sold to Sir Harbottle Grimston, an ancestor of the present Lord Viscount Grimston, of Gorhambury, who is now owner of a considerable part of Sopwell-Bury Manor.

The ruins of Sopwell are mostly huge fragments of wall, composed of flint and brick; the windows in what appear to have been the principal

apartments, are square and large, with stone frames; some of which have been ornamented. In the gardens which lie contiguous, over the door leading into the principal one, is a square tablet of stone, sculptured with the figure of a dexter hand and arm, elevated, and holding a broken sword, above was an inscribed label but now unintelligible, the Crest granted to Sir Richard Lee was very similar.

In an angle in the garden is a strongly-arched brick-building with various small recesses and niches, constructed within the walls. This Nunnery is said to have obtained the name of Sopwell from the circumstance of the two women who first established themselves here sopping their crusts in the water of a neighbouring well. One of the out-buildings is yet standing at a little distance, and is now used as a barn. Many of those who assumed the veil at Sopwell were ladies of distinguished rank, family and learning. It has been said that Henry the VIII. was privately married to Anne Boleyn in the Chapel here:

### ST. MARY DE PRE.

At a short distance from the north-west side of ancient Verulam, was a Hospital for Female Lepers called *St. Mary de Pré* or *de Pratis*, from its situation. This was founded by Gaurine, twentieth Abbot of St. Alban's, about the time of Richard

the First, and was enlarged as its inmates became more numerous. They were at first supported on allowances from the Abbey; but afterwards obtained some possessions, though of inconsiderable value. In 1528, Cardinal Wolsey, who then held the Abbey of St. Alban *in commendam*, obtained a Bull from Pope Clement the Eighth for suppressing this Hospital, and annexing its Lands to those of the Abbey; but he afterwards obtained a grant of them for his own use. After his attainder, Henry the Eighth granted the site to Ralph Rowlat, Esq. of whose female descendants it was purchased by Sir. Harbottle Grimston, Bart. and is now the property of Lord Viscount Grimston. Not any of the Buildings remain; but the memory of the Hospital is preserved in the name of *St. Mary de Pré* Wood, which occupies a considerable plot of ground adjoining to Gorhambury, and of *Pré* Mill, upon the river Ver.

### ST. JULIAN'S HOSPITAL.

St. Julian's Hospital was for certain poor people, then called Lazars, which Abbot Geoffrey endowed with divers parcels of Tithe for their support, and procured a confirmation thereof from Pope Gregory, in the second year of his pontificate. He procured also a charter of confirmation from

Henry I. and a grant of one penny a day out of his treasury for the use of this Hospital. Abbot Roger confirmed the same with all its benefactions in the year 1287. The Abbot Michael in 1344, thought proper to revise and amend their statutes, as if it were like to be a large body of Brethren; but by his own confession the house never had more than three at once, sometimes but two, and often one, yet he framed 39 statutes for the government of this house: which statutes direct the number not to exceed six, who shall be elected a brother Leper, and their dress and diet; with others that concern the priests, their dress, duty, and appearance; for beside the leprous Brethren, there were five Priests always resident; one of which was a kind of superior, and called *Recto Capellæ Juliana*.

### HOLYWELL HOUSE.

Is situated at the bottom of Holywell Hill, on the north-east side of the Meuse River, and was the residence of the late Dowager Countess Spencer, who retired hither after the decease of the late Earl Spencer, in the Year 1783. Since the decease of its last resident, most of the valuable paintings, books and other personal effects have been removed. And the estate is at present for sale. The Mansion was principally erected by Sarah, Duchess of

Marlborough, into whose family the estate has been conveyed by the marriage of a daughter and co-heiress of Ralph Rowlat, Esq. who was Sheriff of Hertfordshire and Essex, in the thirty-third of Henry the Eighth. In the pediment of the principal front are various military trophies in allusion to the various victories achieved by the great Duke of Marlborough: the garden front opens to the lawn by a kind of cloister, which formed part of the old building that stood upon this spot. The *Holy-well*, from whence the estate has derived its name, is on the lawn adjacent to the garden front, and is still held in some estimation, for its purity, and salubrious qualities.

### GORHAMBURY.

the delightful seat of Lord Viscount Grimston, has derived an adventitious, though brilliant lustre from its having been the residence of the great Lord Bacon, and others of his family. It obtained its present appellation from — de Gorham, a relation of Geoffrey and Robert de Gorham, Abbots of St. Alban's, from whom he had received a grant and confirmation of certain lands lying contiguous to Westwic, about the middle of the twelfth century. On this estate, which had previously formed part of the Abbey possessions, he erected a mansion,

which being called **GORHAM-BURY**, conferred its own name on the whole estate. His descendants continued to enjoy it during several generations, as appears from the circumstance of John de Gorham, and Lawrence de Broke, being required to supply one man towards the Scottish wars in the time of Edward the First, for the fee they held in Westwic and Shephall. At length, towards the end of the fourteenth century, Gorhambury, was re-annexed to the Abbey by Abbot de la Mare, who purchased it for 800 marks: and it continued attached till the period of the Dissolution. In the year 1541, Henry the Eighth granted it, together with other large estates, to Ralph Rowlat, Esq. who was afterwards knighted, and made Sheriff of the County in the first of Edward the Sixth, and again in the first of Elizabeth. By Mary his eldest daughter and co-heiress, married to John Maynard, Esq. Gorhambury became the property of that gentleman; and he about the year 1550, sold it to Nicholas Bacon, Esq. who was afterwards knighted, and made Lord Keeper of the Great Seal by Queen Elizabeth.

Sir Nicholas erected a new mansion, at a short distance westward from that which now forms the residence of Lord Grimston; and here he was frequently visited by the Queen, who dated many of her state papers from Gorhambury. This House

appears to have formed a quadrangle ; but the chief parts that are now standing, are the ruins of the Hall, which constituted the inner side of the court ; and a high octagonal tower, commanding some good views over the surrounding country, though now too ruinous to be ascended.

The walls are about three feet thick, and composed of flints and brick : the window frames are of Tottenhoe stone. The inside which is now quite open, appears from the Aubrey Manuscripts, to have been highly ornamented in the splendid style of the age. In the Hall, says Aubrey, “ is a large storie, very well painted, of the Feast of the Gods, where Mars is caught in a net by Vulcan. On the wall over the chimney is painted an Oake, with akornes falling from it, with the words *Nisi quid potius* ; and on the wall over the table, is painted Ceres teaching the soweing of corne, the words *Monita Meliora*.” The tower is of brick, plastered. About thirty yards from it, in a niche in a broken wall, is a full-length statue of Henry the Eighth, in gilt armour, but greatly defaced, and otherwise mutilated. This wall formed part of a noble piazza, or porticus, which, according to the manuscripts just quoted, was built by the Lord Chancellor Bacon, and is described by Pennant as having a range of pilars of the Tuscan order in front. “ Opposite to every arch of the portico,”

continues Aubrey, “and as big as the arch, are drawen by an excellent hand, (but the mischief of it is, in water colours,) curious pictures, all emblematicall, with mottoes under each: for example, one I remember is a ship tossed in a storm, the motto *Alter eritum Typhys*. Over this portico is a stately Gallerie, whose glasse windowes are all painted; and every pane with severall figures of beast, bird or flower: perhaps his Lordship\* might use them as topiques for locall use. The windowes looke into the garden: the side opposite to them has no windows, but is hung all with pictures at length, as of King James, his Lordship, and several illustrious persons of his time. At the end you enter is no window; but there is a very large picture thus: in the middle, on a rock in the Sea, stands King James in armour, with his regall ornaments; on his right hand stands (but whether

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\* This was not the only essay in building made by Lord Bacon: he also erected a mansion “within the walls of ancient Verulam, which” according to Aubrey, “he had a great mind to have made a citie again; and he had designed it to be built with great uniformity.”—Verulam House continues this writer, “was the most ingeniously contrived pile that ever I saw. No question but his Lordship was the chiefest architect; but he had for his assistant, a favorite of his, a St. Alban's man, Mr. Dobson, (father of Dobson the celebrated portrait painter,) who was his Lordship's right hand.”

or no on a rock, I have forgot) Henry 4th of France, in armour; and on his left hand, the King of Spaine in like armour. These figures are, at least, as big as the life; they are done only with umbre and shell gold; all the heightening and illuminated part being burnisht gold, and the shadowed umbre. The roof of this Gallerie is semi-cylindrique, and painted by the same hand, and same manner, with heads and busts of Greek and Roman Emperors and Heroes." This mansion of the Bacons was reduced to its present ruinous state, when the present house of the Lords Grimston was built between the years 1778 and 1785.

Sir Nicholas Bacon was twice married: by his first wife, Jane, daughter of William Fearnly, Esq. of West Creting, in Suffolk, he had issue three sons and three daughters: by his second wife, Anne, one of the learned daughters of Sir Anthony Cooke, of Giddy Hall, Essex, he had two Sons, Anthony and Francis. Anthony was an accomplished scholar; and at the age of twenty-one, he began to travel for further improvement, previously to which Sir Nicholas conveyed to him the manor of Gorhambury, and this estate continued in his possession till his death, when it descended to his brother Francis, afterwards Lord Verulam. The fate of the Earl of Essex, with whom Anthony had been intimately associated, is supposed to have

affected him very deeply, as his own decease occurred within less than a year.

The splendid talents of the Lord Chancellor were insufficient to secure him from the charge of corruption in the distribution of justice; and in the spring of the year 1621, he was accused by the House of Commons "of many exorbitant offences of bribery." The charges being referred by the Lords to a select committee, and established to a certain extent, both by the examination of witnesses and by his own confession of 'neglect,' it was adjudged "that he shall undergo fine and ransom of forty thousand pounds; that he shall be imprisoned in the Tower during the King's pleasure; and that he shall for ever be incapable of any office or employment in the state or Commonwealth, and that he shall never sit in Parliament, or come within the verge of the Court." After this disgrace and fall, he applied himself, with increased ardour, to his pursuits in natural philosophy, and history; to the former of which sciences he may be said to have fallen a victim. On his decease, in 1626, Gorhambury became the property of Sir Thomas Meautys, Knt. who was related to him, and had been his private Secretary: he was also Clerk of the Privy Council in the reigns of James the First, and Charles the First. His cousin, Sir Thomas Meautys, succeeded to this estate; and he having

married Anne, daughter of Sir Nathaniel Bacon, of Culford Hall, Suffolk, half brother to the Lord Chancellor, conveyed it to her for life, with remainder to his heirs. After his decease, his widow married Sir Harbottle Grimston, Bart. second son and successor to Sir Harbottle Grimston, of Bradfield, in Essex, who purchased the reversion of the manors of Gorhambury and Kingsbury, of Herculus Meautys, nephew and heir-at-law to Sir Thomas Meautys.

The Grimstons are descended from Sylvester, afterwards surnamed de Grimston, a valiant Norman, who accompanied the Conqueror to England, and bore his standard at the battle of Hastings. In the following year, William appointed him his Chamberlain; and he did homage for Grimston, Hoxton, Tonsted, and other lands, which he held of the Lord Roos, as of the Honour of Roos, in Holderness, Yorkshire.\* from him the Grimstons of Norfolk, Suffolk, Essex, and Herts, are all descended. It does not appear that this family was much engaged in state affairs till the time of Henry the Seventh: In the reign of Edward the sixth, Edward Grimston, Esq. was made Comptroller of Calais; and he was afterwards continued in that office by Queen Mary. On the taking of Calais by the duke of Guise, in

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\* Lodge's Peerage of Ireland, Vol. V. p. 183.

the year 1558, he was made prisoner, and confined in the Bastile, where the ministry of that day suffered him to languish, lest he should return to England, and make public the repeated remonstrances which he had addressed to them, on the ill-conditioned state of the garrison to withstand a siege. At length after two years confinement, he escaped by stratagem to his native country, and was honorably acquitted of any misconduct connected with the loss of Calais. He was afterwards knighted by Queen Elizabeth, and represented the borough of Ipswich in several Parliaments. He lived to the great age of ninety-eight, and was succeeded by his eldest son, Edward, whose grandson, the second Sir Harbottle Grimston, was the person who purchased Gorhambury of the heir of Sir Thomas Meautys.

This Sir Harbottle was created a Baronet in the tenth of James the First; he had been educated in the Inns of Court, and was famed for his knowledge of the common law, and of the customs and usages of Parliament. He was twice married; his first wife was Mary, a daughter of Sir George Croke, Knt. who was made a Justice of the Common Pleas in 1623, 4; and afterwards became so celebrated for his decision in the famous case of Ship-money. Sir Harbottle was himself one of the first to contest the presumed legality of that mea-

sure; and his father with equal patriotism, suffered a long imprisonment, because he would not submit to the payment of the loan attempted to be enforced by the minions of the ill-fated Charles. "In the beginning of the long Parliament," says Burnet, 'he was a great assertor of the laws, and inveighed severely against all that had been concerned in the former illegal oppression. His principle was, that allegiance and protection were mutual obligations, and that the one went for the other: he thought that the law was the measure of both; and that when a legal protection was denied to one that paid a legal allegiance, the subject had a right to defend himself.' He was afterwards one of the Commissioners appointed to treat with the King in the Isle of Wight, and pressed the acceptance of the King's concessions so strongly, that he was soon afterwards excluded the House by force, with other members, by Cromwell; against whom he had previously brought a charge of saying, that 'he was sure of the army; but there was another body that had more need of purging, namely the House of Commons, and he thought the army only could do that.' Cromwell denied the charge with the most vehement protestations, and even tears; yet the lapse of a few days proved that Sir Harbottle had advanced nothing but the truth.

The unconstitutional measures pursued by those in power, afterwards occasioned him to withdraw from public affairs. His personal liberty had, indeed, suffered; and, to obtain his release, he was obliged to engage, "not to act, or do any thing, to the disservice of the Parliament or army." The death of Cromwell, and the imbecility of his successor, Richard, again left him at liberty to aid in the distracted councils of his country. The plans then pursuing by Monk to effect the Restoration of Monarchy, appear to have received his concurrence; and after the re-admission of the excluded members into the House of Commons, he was chosen Speaker.\* In the November following (1660) he was made a Privy Counsellor by Charles

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\* Sir Harbottle had been representative for Colchester in Essex; and when the expelled members were on the eve of being restored, the following letter was sent to him by the corporation of that town :

Honorable Sir;

As we cannot but with thankfulness acknowledge the mercy of God to the nation in general, so more particularly to this town, that after the many changes and alterations we have been tossed in, that now there is (as we have been credibly informed, and do believe) a free admission of the members of the late Parliament, so long interrupted by force; we cannot but with much earnestness, in the behalf of ourselves, and the free burgesses of the town, make our humble request, that you will be pleased to return to that trust, to which you were so freely and unanimously elected in the year 1640; which we

the Second, and appointed Master of the Rolls, which office he retained till his death, in January, 1683, 4. Chauncy observes, that “he had a nimble fancy, a quick apprehension, a rare memory, an eloquent tongue, and a sound judgment;”— and that “he was a person of free access, sociable in company, sincere to his friend, hospitable in his house, charitable to the poor, and an excellent master to his servants.” Clarendon and Burnet, the latter of whom lived under his protection, as preacher at the Rolls Chapel, for ten years, give him a similar exalted character. He died in his eighty-second year; and was succeeded in his estates and title by Samuel, his only surviving son by his first marriage.

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do the rather request out of the former experience, that not only this town, but the nation in general, hath had of your faithfulness and ability, and the many miseries and calamities we have groaned under since your absence: and as we formerly had the honor of sending so eminent and worthy a member, so we shall hope, by the blessing of God upon your endeavours that not only ourselves, but the whole nation shall have cause to bless God for your return, and in due time reap the benefit of your councils and labour in that great affliction. Sir, we shall not further trouble you at present, than to assure you, we are, as by many former favours bound to be, your faithful and humble servants,

Thomas Peeke, Mayor,  
John Shaw, Recorder, &c.

Sir Samuel Grimston represented the Borough of St. Alban in six parliaments during the reigns of Charles the Second and William the Third: he was a zealous promoter of the Revolution of 1688; and his conduct proved so obnoxious to James the Second, that he was excepted from the act of grace, or amnesty, prepared by that degraded Sovereign, when he had formed the design of landing in England in 1692. This Gentleman made Gorhambury his principal residence; and like his father, was twice married; first to Elizabeth, eldest daughter of Heneage Finch, Earl of Nottingham; and secondly, to Anne, sixth and youngest daughter to John Tufton, second Earl of Thanet. By these ladies he had three children, who all dying before him, he bequeathed his estates, under certain limitations, to William Luckyn, Esq. grandson to Mary, his eldest sister, who had married Sir Capel Luckyn, Bart. of Messing Hall, Essex. On acceding to the property of his great uncle, this William assumed the name of Grimston; and having represented the Borough of St. Alban in four successive Parliaments, he was created a Peer of Ireland in April 1719; and in July following, he took his seat in Parliament. He died at the age of seventy-three, in October, 1756, and was succeeded by James, his second son, who dy-

ing in December, 1773, was buried with his father in St. Michael's Church. James Bucknall Grimston his eldest son and heir who succeeded to the family estates and titles, received the honor of a British Peerage in the year 1790.

**GORHAMBURY** House is a spacious stone edifice of the Corinthian Order, connected with two wings, built with brick, and stuccoed. It was erected between the years 1778 and 1785, from the designs, and under the directions of Sir R. Taylor, by the present Lord Viscount Grimston's Father, who died 1st Jan. 1809, and was buried in St. Michael's Church: the title and estates descended to his only son, the present possessor, the Right Hon. Viscount James Walter Grimston, and Baron of Dunboyne in Ireland, Baron Forrester of Corsorphine in Scotland, and Baron Verulam of Gorhambury, and Baronet of the Kingdom of Great Britain, High Steward of the Borough and Liberties of St. Alban.

The grand entrance is by a flight of steps leading beneath a handsome pediment, supported on well-proportioned columns; the summit of the central part is finished by a ballustrade and cornice. The hall, with the library, and the other principal apartments, are large, and are decorated with a rich collection of portraits, chiefly of the age of Elizabeth, and her immediate successors.

The gardens and pleasure grounds have been lately very tastefully improved, and the conservatory is enriched with two most elegant and beautifully painted windows.

The Park and grounds at Gorhambury include about 600 acres, and are well stocked with fine timber; particularly beech, oak, and elm. The surface is agreeably diversified; and the scenery composes some good landscapes; to which the contiguity of Prè Wood gives additional interest. The Park contains a considerable quantity of fine deer.



*Amusements, Walks, &c. &c.*

St. Alban's has no public place of entertainment whatever ; the manly game of Cricket in the summer season is pursued with great avidity, and several clubs are formed for practising it, the most considerable one is composed of the noblemen and gentlemen of the town and neighbourhood, who have built a convenient place on the cricket ground, near St. Michael's Church, for the accommodation of taking refreshments, and where, during the season they occasionally dine together. In the winter season, the fox hounds and harriers afford the principal diversion of the neighbourhood ; a pack of hounds till very lately, was kept by subscription, in the vicinity of the town, but is now broken up ; the hounds which now hunt hereabouts are those of Viscount Grimston, and the Marquis of Salisbury. During the winter season, assemblies are held at the Town Hall, for the nobility and gentry. St. Alban's has no artificial promenades or walks to boast of, but the neighbourhood exhibits much pleasing and interesting scenery. The walk to Verulam Hills by the Silk Mills, is a favourite resort for the exercise and recreation of the inhabitants ; a very pleasant walk from whence

the town and abbey are viewed with considerable advantage, is the foot path from St. Michael's, to the road that leads to Gorhambury; a secluded and pleasant walk is from the bottom of Holywell Hill, along the side of the River Ver, to the bottom of St. Michael's, another to the pleasant Village of St. Stephen's, and to the Ruins of Sopwell Nunnery, but the most frequented is the foot path of the New Road, leading to London.

### STAINED GLASS.

Having in a former part of this publication inserted an account of various pieces of stained or painted glass in the possession of persons at St. Albans, the attention of the curious is requested to some information upon that subject which has since then come to my knowledge.

I find there is an erroneous idea in the minds of most persons respecting that article, and that the pieces generally called *stained* glass, ought rather to be denominated *painted* glass; of the ancient painted or stained glass there appears to be at least three varieties:—the first, and which appears to be the most ancient, consists of a light *yellow stain* in the glass, on which stain is drawn with dark coloured *paint*, the out-lines and shades to form the figure; the *yellow stain only* forming the body:—

in other pieces enamelling, in various coloured vitrifiable paints is laid on to form the figures inserted therein:—other pieces are made up of glass originally made of one colour throughout at the glass manufactory, and the various figures are drawn thereon, in out-lines and shades of black or brown paint; and enamelling is also occasionally introduced: it does not appear that any of the ancient specimens of what are called *stained* glass are wholly made of colours stained in their proper forms and shades, on the *surface of the glass*, but are composed of one or all the characters mentioned above.

The art of staining glass, as practised by the ancients, has been considered in modern times to be quite unknown to us, its revival has been the source of numerous experiments, and of great expence for these last several years of Mr. Shephard of St. Albans, in conjunction with a Mr. Wood of Berkhamstead, in this county, a Watchmaker, whose successful ingenuity has already received an honorable reward from the Society of Arts, in London, for producing the model of an engine for pointing needles, the use of which it is calculated saves annually the eyesight of numbers of those employed in that occupation:—their efforts have been very successful, and probably the only *real stained* glass at the present day, is of their produc-

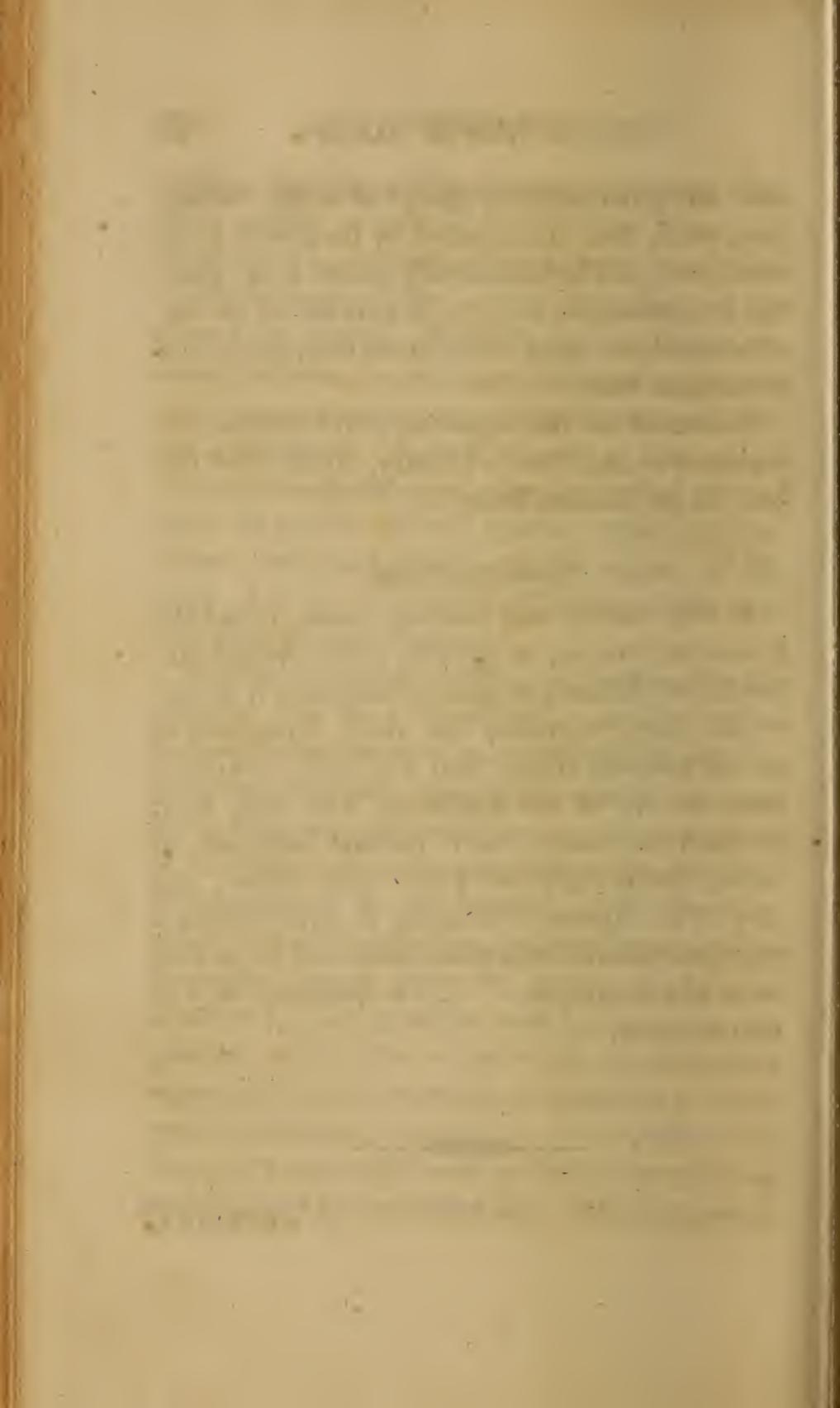
tion; any given portrait, groups of cattle, horses, dogs, ruins, &c. are executed by them with great correctness, and so indissolubly stained in the glass, that its obliteration is not to be effected by the application of any thing, short of the total demolition of the glass itself.

Specimens for the inspection of the curious, are deposited at Mr. Shaw's Library, at the Post Office, in the Market Place.

#### PUDDING STONE.

A very curious and precious stone, called the PUDDING STONE, is peculiar to the Neighbourhood of St. Alban's, in point of hardness, it is next to the ruby, therefore the third in hardness of all the precious stones, and the lustre it receives from the art of the lapidary, vies with most of them for beauty, and delicate suffusion of colors, particularly the pink, light yellow, and grey; the expence of bringing it to perfection is great, but when effected is well calculated for making seals and ornaments. A few specimens may be seen as above.

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## APPENDIX.

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*From the subjoined Statutes, the Reader will learn the Qualifications necessary to have constituted a Candidate for the monastic Life; and also the Rules by which his future Conduct was to be regulated.*

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### No. I.

#### STATUTES ON REFORMING THE MONKS OF THE BLACK ORDER,

BY GREGORY IX. THEN PONTIFF, IN THE YEAR 1238, AND  
TO BE OBSERVED BY THE SAID MONKS.

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THAT no one be admitted a monk till he is twenty years of age. That, on hearing the bell, they shall repair, without delay, into the abbey, leaving and setting aside any business then in hand; that, in the several monasteries, there shall be a general confession every month; that, on the first Sunday of the month, they shall communicate in the body and blood of Christ: and, if any

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one shall think proper to abstain, that he do signify the cause to the abbot, and approach or abstain as he shall direct. That the rigid discipline of the order be observed, and silence kept in the church, in the hall, in the cloister, and in the dormitory; any transgression to be punished according to the rules. That all candidates be often instructed in the three chief vows—of obedience, of continence, and of poverty: and that, if they are not willing to comply, they may leave at the end of the year; or, if they conform, that they be admitted and receive the benediction.—That the office of prior, or dean, or other ruler, be conferred gratis, without gift or compact; if any one shall accept, on such terms, or at the recommendation of any layman, let him be deemed simoniacal. That no prior be set aside without a just cause, as being a dilapidator of the houses, or disobedient, or rebellious. That no monk be possessed of more offices or priories than one, nor be a monk in more abbeys than one. That no monk should dwell in any priory or in any grange alone, but another should be joined with him; and, if there is not maintenance for two, then let the first be recalled to the cloister. That no abbot, when he giveth a charge or superintendence, or the receipt of any rents, to any monk, do make a bargain with him, or take sure-

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ties of him. That when any prior, officer, or monk, having temporal charge, or when any bailiff be sick, and through infirmity prevented, that such an one do make up his accounts, and give a clear confession of all matters under his care, and resign the same to the abbot. With regard to the diet and clothing, we direct and enjoin that all the monks be clothed in one sort of cloth, or garment; and all the private eating in the chambers be utterly forbidden. But let them be regularly dieted in the same refectory, with the same food cooked for all, with the same sort of bread, and the same drink; unless they are confined in the infirmary, or dine at the abbot's table. And that the hour of refreshment, according to the strict rule, be at twelve o'clock during winter; at other times let the rule be observed as therein directed, and with such moderate diet as is prescribed; and let no one cause delicacies to be prepared for him, or accept of any thing that is presented; and, if any present of that sort is made, let it be carried to the superior, who will provide that it be used by such, as having a weak stomach, cannot eat the common fare. In the infirmary, or the refectory, let there be used no cup of gold or silver, or with a foot or a rim of gold or silver; nor let any monk be possessed of a belt or a knife that hath the least ornament of

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gold or silver. In the infirmary let no person eat flesh-meat, unless it be a monk or convert who shall be sick, or some person who for bodily weakness shall have been sent to the infirmary; and let no monk, whether in the house or out and abroad, eat any flesh, but according to the rule, *viz.* in sickness. Such refreshments of a flesh diet, as have been accustomed to be used in some monasteries, we do utterly forbid; and much more any pudding, sausage, or composition, made of stale meat. And if any abbot or monk on a journey shall be compelled, through necessity, to eat flesh, let him turn aside to some religious house, if near; otherwise let him take such consultation for his infirmity, that he give no offence to any other person. But if any one shall presume to eat flesh contrary to the above, for the first and second offence let him be subject to the stated discipline; if he offend a third time, let him, on the fourth and sixth following holy days, fast on bread and water. If an abbot himself shall offend, in this case, let him, on the second, fourth, and sixth holy days, be content with bread and water; and, if he persist in his practice, and refuseth the monitions of his diocesan or visitors, let him be deprived. Let the sick and infirm brethren be provided with what is suitable, according to the rule; and, if the master of the infirmary be found

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deficient in his care, let him be reproved by his abbot or prior; and an abbot or prior, when the visitors shall come, let him receive, for his offence, condign punishment. We farther direct, that shoes, and proper clothing, be provided, and that no money be allowed the monks instead thereof. Let the monks appear in their common and religious habits, and carry themselves in a handsome manner in the cloister, and when they go abroad; nor let them return without their cowl and regular habit. Let them not have any great coat or upper garment, coloured; nor let any monk presume to ride with a saddle of less cost than is allowed; nor more adorned with a superfluous ornameht of nails. Let them have no spurs, either gilded or silvered: nor the least ornament of iron on the bridles; nor let them use gloves with fingers distinct, nor boots of a peaked form, or sharp-pointed at the toe.

Let no one use any coat of burnet, or of wild skins, or any linen shirt, or other covering of linen; but let them sleep in their clothes, and girded, as the rule directs, and have no rents in their clothes. Let no prior or superior of the cloister, or any monk, appropriate to himself any chamber, or horse, or domestic, or furniture for a horse, or make any contention for the use of the same; but, if it be necessary that he go abroad,

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let him be provided by his superior. We do enjoin that all abbots and priors, when they lend or change the security, or borrow, they do in the presence of the majority present, signify the sum, who are the creditors, and when the money is due and payable; and that the state of the houses may be the better known, we ordain that every three months, in the presence of the abbot or prior, their officials do exhibit an account of all their receipts and payments with exactness and fidelity. The abbots and priors, twice in a year, viz. on the first of October, and first of April, having collected all the rents, shall lay before the senior monks, or the visitors, a full account of the state of the house. But, if any abbot or prior shall, with intention of fraud, suppress any great debts, let him be removed from his employ. But, if the abbot or prior shall contract a debt, the monastery shall not be bound, only so far as it shall be proved to have been useful or beneficial to the monastery.

Let no abbot or prior dare to give to secular persons any priory, or grange, or pension, or a monk's allowance. Let no one sell, or exchange, or alienate any pension, nor give it, except in the manner directed by the rule; but let him know that all alienation is utterly forbidden. Let monks that acquire property be excommunicated by

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their abbots ; and if, at their death, they be found to have property, let them be deprived of church burial, or be interred as one of the vulgar. Let no one, except for the purposes of an office committed to his trust, be possessed of a chest, or box, with a key, without permission ; and, as often as the abbot shall require, let the key be given up to him ; and, if he keeps one without permission, let him be deemed a person having property ; and sentence of excommunication shall be proclaimed once a year in the chapter-house against proprietors. The abbot, who knowingly shall consent to any monks having property, shall be suspended for a time ; and what is understood to be property by the rule of St. Benedict, is, whatever any one receives in his own name, or that of the monastery, that is not lent, nor let to hire, nor deposited in trust. We also farther enjoin, that no abbot do grant to any kinsman, whether in want or not, any of the immovables of the church ; nor present him with the movables. Whenever any office is sung, let certain persons be charged with the care of the cloister, the refectory, the dormitory, and the choir ; and let no woman enter any of the said places, nor the choir, while singing is performing, unless by chance it may happen that some women are passing through the cloister or the choir at the time of a dedication

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or grant made to any church, or on the principal festival of the church, or at the funeral obsequies of some deceased person, except women of high rank, and who patronize the abbey, and to them leave shall be granted, only at certain times, by the abbot; and with exception also to such persons as shall have procured leave of entrance from the apostolic see. And if any abbot or prior shall direct his official to admit a woman, the abbot or prior shall fast one day on bread and water. Moreover, abbots and priors, if they shall have to ride with them any secular servants, either of their own family or of the convent, let them be of a mature age, and habited in a decent, not a wanton, manner. We also will and command, that, in every abbey or priory, the abbot or prior do take order for hospitality and alms-giving, in proportion to the ability of the house; a certain quantity for the constant poor, and more for the stranger. *And we forbid, on pain of eternal damnation, any possession or rents, given for alms, to be perverted to other uses.* And, because no fraud is to be committed in the alms-giving, no person shall conceal any part of his victuals, left at table, or his old clothes, or old shoes, with intent to defraud; but shall give up all these to the almoner; for him to bestow on the poor: nor shall any thing new be given to

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any monk who shall not yield up the old. We also strictly forbid, that leave be given to any monk to go abroad, or out of his house, to see secular matters, except very rarely, and then for a reasonable cause, and with suitable company; and they shall say their hours\* by the way, and be provided with books for the purpose; and no monk shall speak to any woman, but before two or three reputable witnesses; nor shall any monk be served or attended on by any woman, in any place whatever. And, in fine, since abbots and priors ought not to run about and wander abroad, our will is, that they do sit in the cloister in company with the brethren, and be present at divine service; especially in the vigils, in the chapter-house, and at saying grace. And we enjoin that no abbot or monk, who shall be within three miles of his abbey or his cell, shall eat or pass the night in the house of any secular. And farther, since the rule when read is often not understood by the juniors, we command that the same be explained to them in the vulgar tongue in the chapter-house. Concerning the riding and airings of the abbots, we wish them to observe this moderation; that no abbot do take more out of his standing family, than ten attendants, and among them let a monk

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\* Certain prayers to be said every hour.

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be the bearer of his cloak ; and let inferior abbots be content with fewer attendants, according to the ability of their house. Let the rents, both of the abbey and of the members, be reduced to writing, and an estimate taken of the obventions, though they are uncertain ; and let the abbot have one copy, and the prior and convent another, each for private use. If any abbey be unable to maintain its monks, let them be sent and received by some more able house. And we ordain this rule to be read thrice in the year. We also command, that such abbots shall preside in the provincial chapter do then appoint certain discreet men to be visitors, with power to visit and inspect all abbeys then having no abbot, and correct such abuses as they find, and make report to the chapter the following year ; and these visitors shall every five years write their proceedings unto us.

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### No. II.

Over the great west entrance of the Abbey door inside, is this inscription :—

Propter vicinij situm, et amplum hujus Templi  
Spatium ad magnam confluentium multitudinem escipiendam  
opportunem, temporibus.—R: H: VIII. et demio R.  
Elisabethæ; peste Londini sæviente Conventus  
Juridicus hic agebatur.  
Princepicio Dei imago lex Principis opus Finis Legis Justitiae.

### No. III.

**CHARGES OF THE BURIAL OF HUMPHRY D. OF GLOUCESTER;**  
*and observances appointed by him to be perpetually born by the Convent of the Monastery of St. Alban,*  
*from a MS. in the Cotton Library, sub Effigie Claudi. A. 8. F. 195.*

First, the Abbat and Convent of the said Monastarie have payd for makynge the	CCCCXXXIII. II.
Tumbe and place of Sepulture of the seid Duke within the seid Monasterie	} VIIIId.
above, the Sum of .....	.....
Item to 2 Monks Prests dayly seiying Messe at the Auter of Sepulture of the seid	} XVIII. Vs.
Prince everich takyng by 1 Day VIId. sma thereoff by 1 hole yere	} XLs
Item to the Abbat ther yerely the Day of the Anniversary of the seid Prince attend-	} XLs
ing his Exquys ther .....	.....
Item the Priour yerely ther the same day in likewise atteinding	XXs.
Item to XL Monks Prests yerely to everich of them in the same day VIls. VIIId. sm	} XIII. VIls. VIIId.
thereoff .....	.....
Item to VIII Monks not Prests yerely the said to everich of them IIIls. IVd. sm thereoff	XXVIls. VIIIId.
Item in money to be Distribut to Pore Peple ther the seid day yerely .....	XLs.
Item II Ankeresses 1 at St. Petur Church another at St. Mich. the seid day yerely to	} IIIls. IVd.
everich of them .....	.....
Item to XIII. pore men beryng Torches the seid day about the seid Sepulture .....	IIls. IIId.
Item for Wex brennyng dayly at his Messes, and his seid Anniversary of Torches yerely	VII. XIIIls. IIIId.
Item the Keenen of the Convent ther yerely in relief of the Great Decay of the Hus-	lode of the seid Monasterie in the Marches of Scotland which before Tyme shall
be appointed to the Kechyn .....	} XI.

## APPENDIX.

### No. IV.

#### Copy of a MSS. kept in the Watch Tower.

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**VERULAM.** *Lat. VEROLAMIUM.*—An ancient Roman City and Colony, mentioned by Tacitus and Ptolomy, in Hartfordshire. The royal city of Cassibelanus, a British Prince, contemporary with Julius Cæsar, by whom this city was taken 52 years before the birth of our Saviour, in his second expedition into Britain, and under Dioclesian, had one famous martyr called Albanus. In 429 there was a British synod held here, by one German, Bishop of Auxerse, in France, against the Pelagians. Soon after it fell into the hands of the Saxons about 465, but was retaken by Uther Pendragon, who began his reign in 498, and reigned eighteen. Again retaken by the Saxons and entirely ruined. In 793, Offa, King of the Mercians, built on the other side of the little river which washed the walls of it, a goodly Monestry in honour of St. Alban. It became a great town, King James the First revived the memory of this place, when he made Sir Francis Bacon, then Lord Chancellor of England, Lord Verulam, in 1620, who dyed without issue, the title fails.

## APPENDIX.—No. V.

### LIST

### OF MAYORS,

SINCE THE FIRST INCORPORATION OF ST. ALBANS, IN THE  
YEAR 1553, UP TO THE PRESENT PERIOD.

<i>An.</i>	<i>An.</i>
1553. { John Lockey	1578 } John Sibley
} John Johnson	} Robert Woolley
54 Henry Gape	79 John Gape
55 Thomas Manningham	1580 John Goodridge
56 Richard Sharpe	81 John Arnold
57 John Sibley	82 Thomas Woolley
58 Randolph Done	83 Francis Babb
59 Gilbert Comport	84 William Warren
1560 William Hudson	85 James Carter
61 Robert Woolley	86 William Rolfe
62 Richard Grubb	87 Robert Gostwick
63 Richard Scale	88 Robert Shrimpton
64 John Gape	89 Richard Lockey
65 Thomas Johnson	1590 Thomas Rockit
66 John Lockey	91 William Fisher
67 John Lawrence	92 John Clark
68 William West	93 Francis Babb
69 John Sibly	94 Ralph Gape
1570 William Hudson	95 John Mosely
71 Robert Woolley	96 Robert Shrimpton
72 John Gape	97 John Saunders
73 William Rolfe	98 Thomas Woolley
74 John Grace	99 Thomas Rockit
75 John Laurence	1600 William Antrobus
76 William West	1 Robert Woolley
77 John Clark	2 John Oxton

## APPENDIX.

<i>An.</i>	<i>An.</i>
1603 John Mosely	1639 Thomas Cowley
4 William Spencer	1640 Richard Ruth
5 Robert Shrimpton	41 William Newe
6 Francis Babb	42 Robert Ivory
7 Richard Gilmer	43 Edward Eames
8 Robert Woolley	44 Thomas Oxton
9 John Clerk, jun.	45 Gawen Crosfield
1610 John Saunders	46 William Humphrey
11 Robert Skelton	47 Ralph Pollard
12 Robert Gilmer	48 John Simpson
13 Thomas Goodridge	49 William Newe
14 John Oxton	1650 Thomas Cowley
15 Thomas Rockit	51 William Marston
16 Thomas Wells	52 Ralph Gladman
17 Michael Dixon	53 Robert Ivory
18 Richard Wilmot	54 Edward Eames
19 John Clerk	55 Gawen Crosfield
1620 John Saunders	56 Thomas Oxton
21 Robert Skelton	57 William Humphrey
22 Thomas Woodridge	58 John Gape
23 John Oxton	59 John Newe
24 William Humphrey	1660 Thomas Cowley, jun.
25 Thomas Rockit	61 Thomas Cowley, sen.
26 Ralph Pollard	62 William Marston
27 Ralph Pemberton	63 Robert Newe
28 Thomas Cowley	64 Robert Ivory
29 Richard Rush	65 Ralph Pollard
1630 Michael Dixon	66 William Rance
31 William Newe	67 Thomas Oxton
32 Robert Ivory	68 John Gape
33 Edward Eames	69 William Oxton
34 Thomas Oxton	1670 John Newe
35 Gawen Crosfield	71 William Rugg
36 William Humphrey	72 Thomas Cowley, jun.
37 Ralph Pollard	73 Thomas Hayward
38 Ralph Pemberton	74 William Marston, sen.

## APPENDIX.

<i>An.</i>	<i>An.</i>
1675 John Dogget	1711 Charles Loft
76 Ralph Pollard	12 Francis Carter
77 Thomas Eccleston	13 William Neale
78 William Marston	14 James Agutter
79 John Gape	15 Thomas Ramrige
1680 John Newe, jun.	16 Thomas Sparling
81 Stephen Adams	17 Thomas Robins
82 John Newe, sen.	18 Thomas Peake
83 Thomas Crosfield	19 William Stone
84 John Seliroke	1720 John Midwinter
85 Henry Guy,	21 William Carr
86 Sir F. Leigh, knight.	22 William Neale
87 Edward Seabrooke	23 John Marshal
88 Thomas Cowley	24 Francis Carter
89 Thomas Haywood	25 Richard Carter
1690 Edward Horsell	26 James Agutter
91 Henry Dobyns	27 Charles Cole
92 Samuel Loft	28 Thomas Robins
93 John Tisdel	29 Edward Seabrook
94 William Marston	1730 Thomas Humphreys
95 John Newe	31 } William Stone
96 Richard Sparling	31 } William Nicholl
97 Stephen Adams	32 } William Carr
98 John Sparliug	32 } Francis Carter
99 Thomas Crosfield	33 Thomas Beech
1700 John Seliroke	34 William Nicholl
1 Edward Seabrooke	35 John Neale
2 Henry Dobyns	36 Henry Graves
3 Samuel Loft	37 William Nicholl
4 William Stone	38 Daniel Bayliff
5 William Marston	39 Thomas James
6 George Cooke	1740 William Peirson
7 Francis Hafford	41 William Young
8 Joseph Marshal	42 Joseph Handley
9 Matthew Hubbard	43 Daniel Tombes
1710 Charles Turner	44 William Kentish

## APPENDIX.

*An.*

- 1745 William Kentish
- 46 Joseph Gape
- 47 John Galbraith
- 48 William Firth
- 49 Robert Baskerfield
- 1750 Francis Nicholl
- 51 Joseph Stephens
- 52 Edward Langford
- 53 Joseph Arris Borradal
- 54 George Pembroke
- 55 Alexander Stirling
- 56 Henry Gregory
- 57 Daniel Tombes
- 58 } William Young
- 58 } William Firth
- 59 Joseph Handley
- 1760 Thomas Shield
- 61 Joseph Gape
- 62 Robert Baskerfield
- 63 Francis Nicholl
- 64 Matthew Tremohger
- 65 The Rt. Hon. John, Earl Spencer
- 66 Thomas Kinder
- 67 Thomas Parker
- 68 John Osborn
- 69 John Walthoe
- 1770 John Richardson
- 71 John Langford
- 72 Thomas Kinder, jun.
- 73 William Kentish
- 74 George Clark
- 75 John Cowper
- 76 George Pembroke
- 77 William Kinder
- 78 Joseph Handley

*An.*

- 1779 Lord Viscount Althorp
- 1780 Joseph Vandermeulen
- 81 Daniel Partridge
- 82 Ralph Baly
- 83 John Osborn
- 84 Francis Kingston
- 85 Thomas Kinder
- 86 John Cowper
- 87 John Kentish
- 88 William Kinder
- 89 John Harrison
- 1790 Geo. John, Earl Spencer
- 91 John Langford
- 92 Francis Kingston
- 93 Joseph Vandermeulen
- 94 John Kentish
- 95 Thomas Baker
- 96 John Harrison
- 97 Joseph Gape
- 98 John Osborn
- 99 Thomas Baker
- 1800 Richard Brabant
- 1 F. C. Searancke
- 2 Richard Brabant
- 3 Thomas Baskerfield
- 4 Lord Viscount Althorp
- 5 Thomas Kinder
- 6 J. S. Story
- 7 Lord Viscount Grimston
- 8 F. C. Searancke
- 9 Rev. J. C. Gape
- 1810 James Wallis
- 11 William Brown
- 12 William Treliss
- 13 Richard West
- 14 F. C. Searancke, jun.

APPENDIX.—No. VI.

**PRESENT CORPORATION.**

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MAYOR.

FRANCIS SEARANCKE, Esq.

ALDERMEN.

John Harrison, Esq....	William Brown, Esq. . .
Thomas Baker, M. D....	Richard West, . . . . .
F. C. Searancke, Esq....	Richard Webster, . . . . .
Thomas Kinder, . . . . .	J. N. Bacon, . . . . .
J. S. Story, . . . . .	F. C. Gape. . . . .
Rev. J. C. Gape. . . . .	D. G. Adey. . . . .

*High Steward*,—Lord Viscount Grimston.

*Recorder*,—George Wattlington, Esq.

*Coroner, Town Clerk, & Chamberlain*,—J. Boys, Esq.

ASSISTANTS.

Mr. R. Mason, Sen....	Mr. Augustine Brooks.. .
.... George Pitkin....	Thomas Wilkins... .
.... John Bradshaw....	Thomas Mansell... .
.... Thomas Kent....	S. G. Shaw. . . . .
.... Robert Russel....	Samuel Aviss. . . . .
.... David Hirst....	Benjamin Agutter.. .
.... John Howse....	Henry Martin. . . . .
.... John R. Hayward....	William Osborn ... .
.... William Moreton. .	W. T. Osborn. . . . .
.... Matthew Newson....	William Webb. . . . .
.... Samuel Deayton....	John Mason. . . . .

*Serjeants at Mace*,—J. Deayton, & John Deayton,

REPRESENTATIVES IN PARLIAMENT.

Joseph Halsey, Esq.    Christopher Smith, Esq.

APPENDIX. No. VII.

*A List of Villages, Noblemen's Seats, Farms, &c.  
in the Delivery of the St. Alban's Post-Office.*

Ash Farm	Gorhambury	Redbourn
Annables	Grange Farm	Revel End
Airey End	Hernes	Redbourn Church
Aps Pond	Harpden	End
Biscuys	Holywell House	Rothamstead
Black Green	Hedges	Redbourn Mill
Beaumonts	Hill End	Redbourn Bury
Beech Hide	Harpden Hoo	Searches
Bower Heath	Harden Bury	Smallford
Beech Tree	Hammond's End	Sleep Side
Beaumont Hall	Hamwell Hill	Saundridge
Beason End	Kingsbury	Saundridge Lodge
Batford Mills	Kingsburn Green	Saundridge Bury
Bowling Allev	London Colney	Sopwell Mill
Bernard Heath	Lodge Cottage	St. Stephen's
Courses	Lamer	St. Julian's
Cell Barns	Mile House	Slowmans
Cunningham Hill	Moor Mill	Smug Oak
Colney Heath	Megdell Butlers	South End
Coleman Green	Mutton End	Scout Farm
Cheapside	Mackery End	Shafford Mill
Cotton Mills	Nashes	Top Street
Chissells	No Man's Land	The Grove
Colney Chapel	New House	The Holt
Cuckmans	New Parkbury	The Noke
Colney Street	New Barns	Tittenhanger Park
Copt Hall	Newgate Farm	Ditto Green
Childwick Farm	Old Parkbury	Three Houses
Childwick Green	Oyster Hills	Tower Hill
Childwick Bury	Pickford Mill	Wheathamstead.
Causewell	Pree Wood House	Westwick Hall
Dow Green	Pree Farm	West Fields
Frogmore	Pree Mill	Windridge
Fair Folds	Park Street	Winches
Gustard Wood	Pondyards	
Great Cuts	Potters Crouch	

*N. B. Letters for any of the above Places put in to the St. Alban's Letter-box are regularly delivered with the General Post Letters.*

## APPENDIX.

### No. VIII.

#### *St. Alban's Post-Office.*

Upon this office much public service devolves, and at the most unseasonable hours; at nine o'clock at night the St. Alban's down mail is made up, at ten the one for London; at about a quarter past ten the cross mail from Rickmersworth and Watford is received; and at half-past ten the bags from Winslow, Aylesbury, Tring, Berkhamstead, and Hemel Hempstead, are received by another cross mail from those towns; the bags by the cross mails are then opened and the letters immediately sorted into those destined for Ireland, Scotland, and parts of the north, officially called the down mail; which are dispatched at eleven o'clock the same night by the London mail, which passes through St. Albans at that time, and leaves the bag for this town, and also the London bags, for the towns above-mentioned, for the cross mails to convey them to in the morning, immediately after the arrival of the up mails which bring the bags of letters from the north, and which are immediately opened and put into the country bags for the cross mails: so that those towns and St. Albans have daily correspondence with the north, without the letters going through London; the cross mails are dispatched at half-past three o'clock in the morning,

## APPENDIX.

but some times and particularly in the winter season, the up mails are so variable in their time, that the greater part of the night is occupied in attending upon their arrival.

At seven o'clock in the morning the letter carrier to the sub-deputies at Redbonrn and Harpenden, and the out-postman is dispatched, and at eight o'clock the office delivery commences for the town.

### *Post-Office Hours, and Rules.*

Upon delivery of letters or papers in the town,  
to the postman, .....  $\frac{1}{2}$   
Out-town letters according to the distance.

*Down Box closes at nine o'clock;  
and on sundays at eight.*

Any letter for the north or down mail, after time, must be delivered into the office, and to secure its going the same night, a payment of ..... 1

*The Box for London, the Cross Mails, and parts through London, closes at ten o'clock at night:*

Letters by being delivered into the office before 20 minutes past that hour will go the same night on paying, ..... 1  
And from that time till  $\frac{1}{4}$  before eleven ..... 3

## APPENDIX.

On very particular occasions the London Bag is opened the same night it is received, —the person requiring this accommodation paying a gratuity of .....	6
All Letters or Papers required to be delivered before the office hour of delivery, 8 o'clock, each letter or paper.....	1
Parcels left at the Office for the postmen to carry, or for persons to call for, when left a compensation for the care of them, each ..	2

*London Mail to St. Albans every day, except Monday, and from St. Albans every day, except Saturday. The down and cross Mails every Day.*

## NEWS READING ROOM.

### No. IX.

This institution is supported by subscription. Here the news papers are read the same day they are published ; the morning papers are conveyed to the room by about eleven o'clock in the morning; the room is opened from eight o'clock in the morning, till ten at night, and provided in the winter season with a comfortable fire, &c. Gentlemen travelling through the town, may gain admission through the introduction of a subscriber, and on application to the proprietor, by a trifling gratuity.

### No. X.

*Population of St. Albans, 3987.*

## APPENDIX.

### No. XI.

#### BANKS.

Few Country Banks possess the confidence of the public in a greater degree than those of St. Alban's, and none merit it more.

FIRM.	LONDON BANKERS.
-------	-----------------

John Boys....	Sir J. Perring, Shaw, Barber & Co.
Gape & Adey .....	Mess. Ramsbottom & Co.

#### *Public Offices.*

Sub-distributor of Stamps, ....	Mr. R. Mason.
Post-Master, .....	— S. G. Shaw.
Excise-Office .....	— George Inn.

#### *Agents.*

County-Fire Office Agent, ....	— R. Russel.
Provident Institution for Life-Insurance, .....	— Ditto
Phœnix-Fire Office, .....	— W. Hale.
British, .....	— R. Mason.
Sun, .....	— I. Emery.
Norwich Union, .....	— H. Martin.

### No. XII.

#### COACHES.

Besides the numerous mails, common stage coaches, caravans and waggons, passing through

## APPENDIX.

St. Albans: the following go from the town:

### *Woolpack Coach.*

A daily coach at eight o'clock in the morning, from the Woolpack, to the Rose Inn, Smithfield, London, returns at half-past two in the winter, and three in the summer, except Sunday.

### *George Coach.*

A daily coach at half past seven o'clock in the morning, from the George Inn, to the Ram, Inn, Smithfield, returns at two in the winter, and half-past two in the summer, except Sunday.

### *Town Waggon.*

Stage Waggon from the Chequers Inn, to the Three Cups, Aldersgate Street, London, every Monday and Thursday, at two in the morning, returns in the summer season, every Monday and Thursday at six in the evening, and in the winter every Tuesday and Friday, at four in the morning.

## No. XIII.

### PRINCIPAL INNS.

*White Hart*,—Mr. J. R. Hayward.

*Angel*,—Mrs. Butler.

For families, and posting: each of which for the information of travellers keep printed lists of the Posting Inns, distances, &c. to the North.

## APPENDIX.

*Wool-Peck*,—Mrs. Smith, for commercial travellers, families and posting.

*Pechen*,—Mrs. Marks, for commercial travellers, most of the coaches call here, and waggons.

*Blue Boar*,—Mr. Wildbore, celebrated for home brewed ale.

*Great Red Lion*,—Mrs. Calvert, accommodation for waggons, mails call here.

*George*,—Mr. Moreton, commercial travellers, excellent home-brewed ale, waggons stop here.

*Crown*,—Mr. Ward, general resort of sportsmen particularly during the hunting season, home-brewed ale.

*Fleur de lis*,—Messrs. Groom and Saunders, let saddle horses, single-horse chaises, &c.

*White Horse*,—Mr. Gosling, same as above.

*The Chequers*,—Mr. Hodgson.

*Bell*,—Mr. Foster, *King's Head*,—Mr. Brooks.

*Swan*,—Mr. Marsh, for Hawkers. &c.



## ADDENDA.

*From the Antiquarian Repertory, Vol. 3. Pa. 60.  
first edit.*

*From a loose Paper in Mr. Ashmole's Hand-Writing, 26th August, 1668, in the Library of the late Thomas Astle, Esq.*

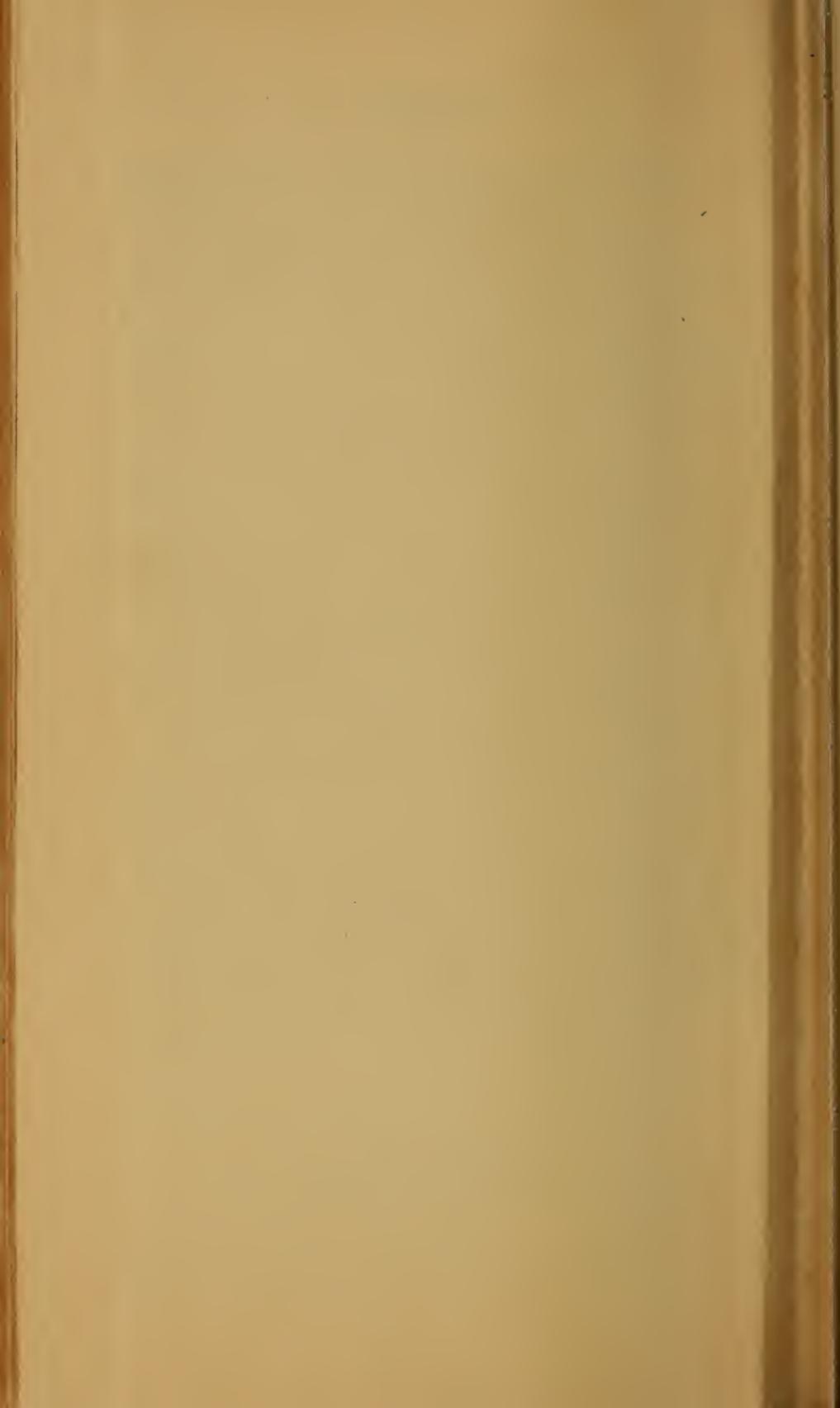
Mr. Robert Shrimpton, Grandfather, by the mother's side to Mrs. Simpson of St. Alban's was four times mayor of that town. He died about 60 years since, being then about 103 years of age. He lived when the Abbey of St. Alban's flourished, before the dissolution, and remembered most things relating to the buildings of the Abbey, the Regimen of the House, the Ceremonies of the Church, and grand processions; of all which he would often discourse in his life-time. Among other things, that in the great Hall, there was an Ascent of fifteen steps to the Abbot's Table, to which the Monks brought up the service in plate and staying at every fifth Step, which was a Landing-place, on every of which they sung a short Hymn. The Abbot usually sat alone in the middle of the Table, and when any Nobleman, or Ambassador, or Stranger of eminent Quality came thither, they sat at his Table toward the ends thereof. After the Monks had waited awhile on the Abbot, they sat down at two other Tables placed on the sides of the Hall, and had their Services brought in by the Novices, who when the Monks had dined, sat down to their own dinner. This Mr. Shrimpton remembered that when the News came to St. Albau's of Queen

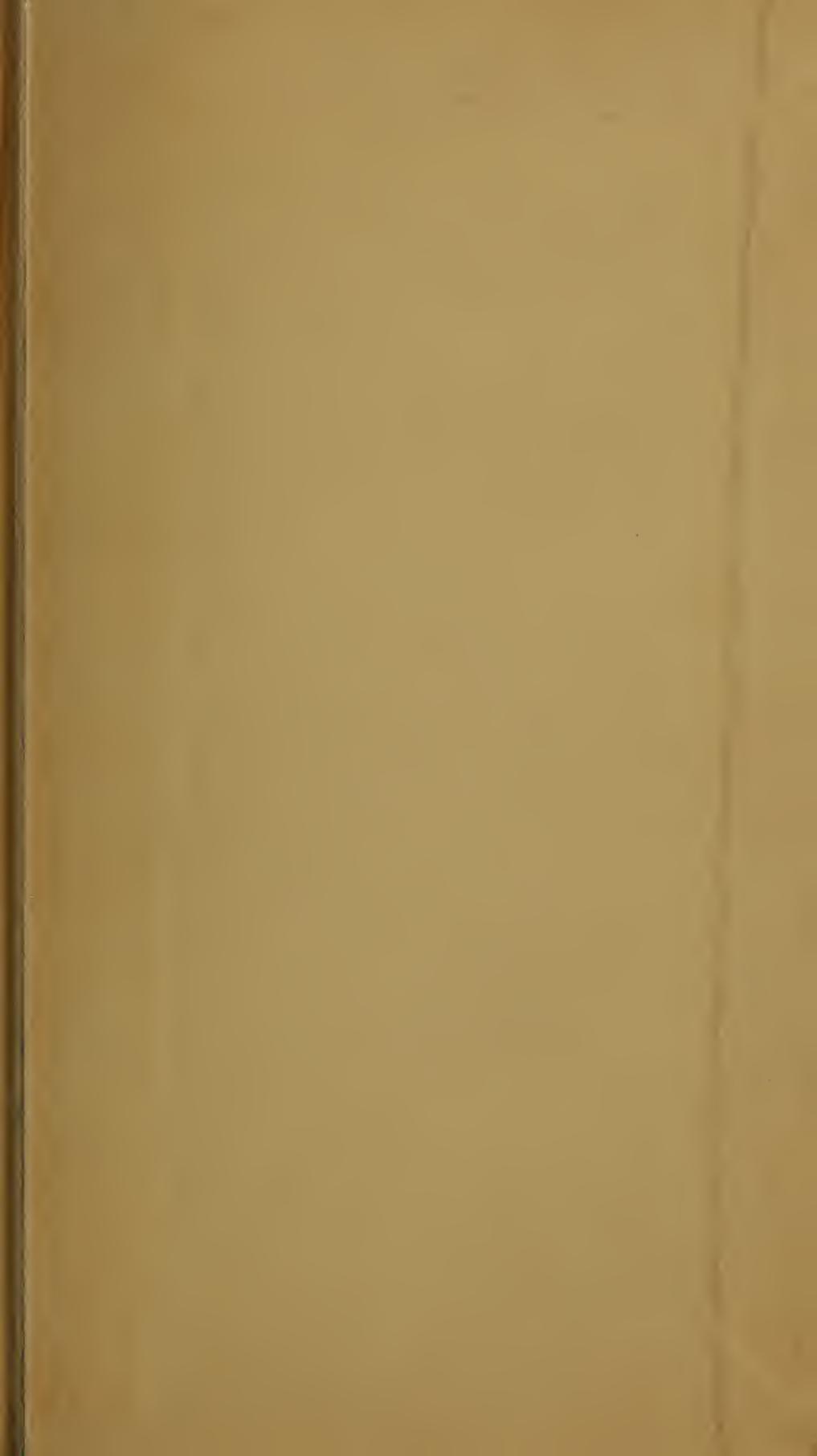
## ADDENDA.

Mary's Death, the late Abbot for Grief took to his Chamber, and dyed in a Fortnight.

He also remembered the hollow Image erected near St. Alban's Shrine, wherein, One being placed to govern the Wires, the Eyes would move and Head nod according as he liked or disliked the Offering, and being young, he had many Times crept into the hollow part thereof. In the grand Processions through the Town, where the Image of St. Alban was carried, it was usually borne by two Monks, and after it had been set down awhile at the Market Cross, and the Monks essaying to take it up again, they pretended they could not stir it, and then the Abbot coming and laying his Crosier upon the Image, and saying these Words, "Arise, arise, St. Alban, and get thee home to thy Sanctuary," it then forthwith yielded to be borne by the Monks. In the Abbey there was a large Room having Beds set on either side for the receipt of Strangers and Pilgrims, where they had Lodging and Diet for three Days, without Question made whence they came, or whither they went; but after that time they stayed not without rendering an account of both.







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